A Practical Guide To Samadhi

(Spiritual Teachings)

Swami Narayanananda

PUBLISHER'S NOTE

"A PRACTICAL GUIDE TO SAMADHI"

It would seem altogether superfluous to try to introduce *Sri Swami Narayananandaji* to a reading public thirsting for spiritual regeneration. "NATIONAL HERALD" - LUCKNOW - (INDIA) has aptly remarked : "Swami Narayanananda needs no introduction to the lovers of theology; his original and substantial contributions to Yoga, Psychology and Vedanta have gained for him an enviable fame." — "THE TRIBUNE" AMBALA - (INDIA) also correctly says about the Sage : The book is a master - piece on incorporeal metaphysics and betoken's *Swami Narayanananda's marked spiritual attainment.* May God Bless him."

The author,57 now,is a Practical YOGI of 30 years standing. He is one of the greatest living Sages of modern India. He embraced the Holy Order of *Sannyasa* about three decades ego. After experiencing the Highest Bliss as per Raja - Yoga — Swamiji is shedding the rays of spiritual knowledge from his lovely abode at RISHIKESH (Himalayas). This little volume is his 8th contribution to the science of Applied-Yoga. It would prove to be not only an effective "PRACTICAL GUIDE", but it would inspire the readers, to take more seriously to Sadhana (spiritual practices). Arranged into 19 chapters,-the book shows in a convincing and lucid manner the path-ways to the Gate of HEAVEN.

May this Book act as YOUR 'Practical Guide' on the Path !

PUBLISHERS

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29.5.89.

B. Sambasadasiva Rao
INSPECTOR OF CENTRAL EXCISE

A Practical Guide To Samadhi

[Spiritual Teachings]

By

SWAMI NARAYANANANDA

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BOOK OPINION

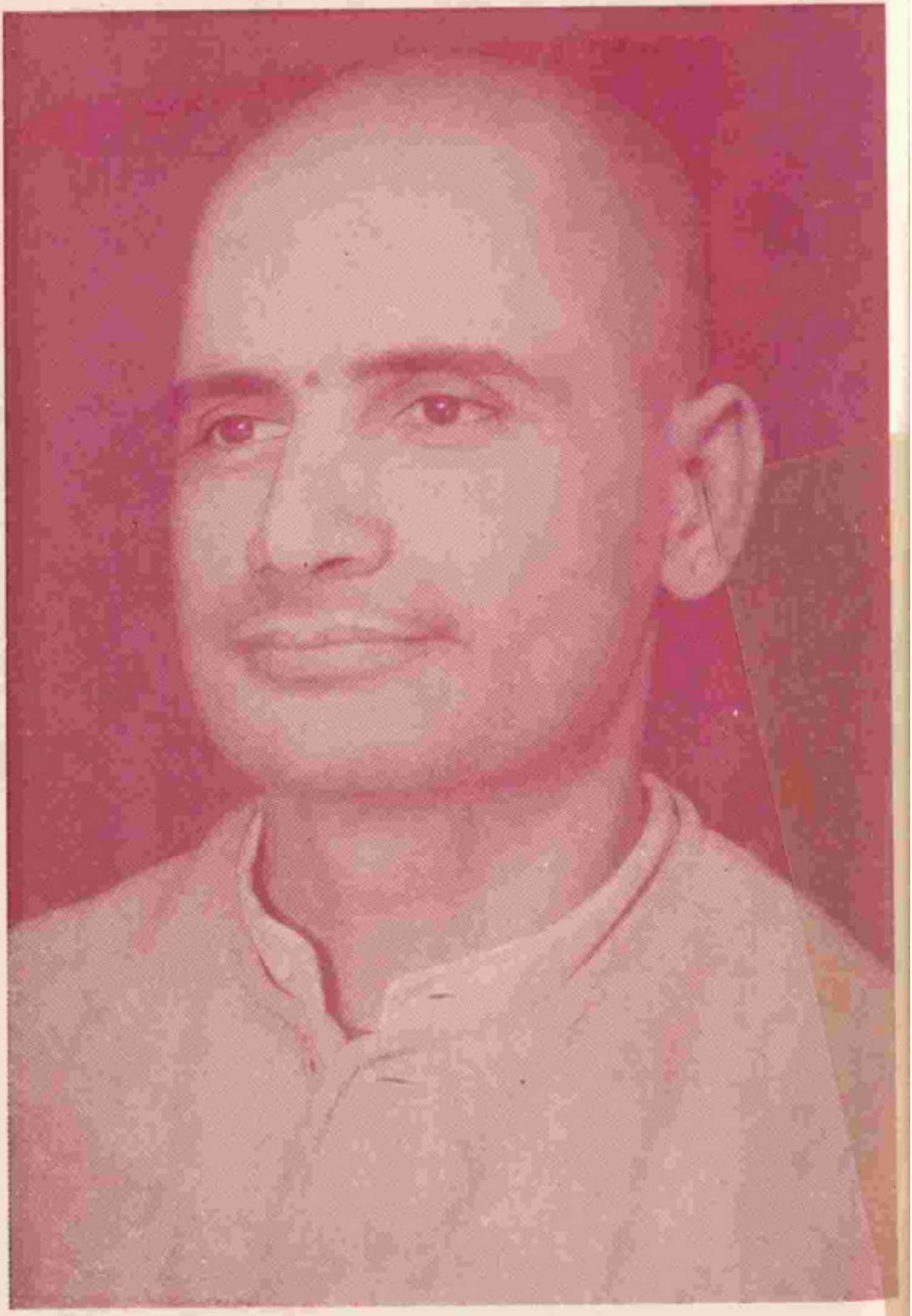
I have read all the books of yours published up-to-date, and I thank you very much for writing them. Many doubts that I have been having since I was a young man are being cleared by your books. I had been a Buddhist Monk for two years studying the Buddhist scriptures in their original Pali at Pakokku, the most well - known place in Burma for such studies. Even after I had a good grasp of the Buddhist scriptures my doubts were not cleared. Only after I have read your books are they really cleared.

Had I come across these wonderful books when younger, I would have been much nearer to Moksha by now. The books are really well written and the language is simple and beautiful. Could I not get these books again, I shall not part with them even for their weight in gold.

Again thanking you for your frankness and lucidness in explaining such difficult topics.

— *U Tun Hla* (*Lawgadan*)
Rangoon, BURMA.

INSPECTOR OF CENTRAL EXCISE



B. Sambasadasiva Rao B.A.
INSPECTOR OF CENTRAL EXCISE.

— A Brief Life Sketch —

HIS HOLINESS SRI SWAMI NARAYANANANDA, RISHIKESH (HIMALAYAS)–INDIA.

His Holiness Sri Swami Narayanananda is one of the greatest Sages of modern India. He was born in a very respectable Coorg family (in South India) on Friday, the 12th April, 1901. As a child,he was very charming and became a cynosure of the village for various reasons. Firstly, he was handsome, robust and jovial with bewitching eyes and a smiling face. Secondly, the parents got this child after many years of penance, fastings, prayers and offerings unto the local gods and goddesses. The child had a great attachment for his parents, but, at the age of five, he had to be sent away for study. At the age of ten, he lost his father, which gave him a very rude shock. This incident was really the turning point of his life. He was an all-round student though restless and playful. He was a very good sportsman. He loved games for their own sake and used always to be one of the 1st. eleven of the high school teams that took part

in various tournaments. With all his restlessness and love for games and sports, however, he used to spend half an hour seriously in Divine Contemplation regularly in the mornings and in the evenings. No doubt, he had not come across any monk or Guru (Spiritual Teacher) and he did not belong to any particular spiritual institution. As a matter of fact, he had none to guide him; but, he had an innate tendency towards a meditative life. As a result of this regular and systematic meditation, he had often enjoyed and experienced trance and deep concentration of the mind in his student career.

After finishing his studies, Swami Narayananda did not go for a married life. Instead, he renounced the world at the age of twenty-seven and became a *Sannyasi* (monk). His renunciation was complete. In his 'Poorva Ashrama' (household life) he had all comforts. He had no troubles, no tribulations and no privations, what-so-ever. One day, before becoming a monk, he sat, as usual, for meditation and went into a deep concentration of the mind lasting for more than an hour. When his mind came down from the high pitch, his inner voice directed him to renounce the world and to become a *Sannyasi* (monk). He immediately decided to do so and

distributed all his personal property to the last penny and left his hearth and home in 1929.

The Revered Swamiji, then, travelled thousands of miles in search of a Guru (Spiritual Teacher). After many hardships, he reached Calcutta, and went to Belur Math of Sri Ramakrishna Misson. On the first night at Belur Math, Swamiji had a dream-vision in which he saw Sri Ramakrishna Paramahamsa Deva sitting by his side and blessing him. He was tested for three days in various ways and by different monks before he was allowed to see the President-Mahapurushji Maharaj (A very Great Soul) who was one of the direct disciples of Sri Ramakrishna Paramahamsa Deva. The President was then aged eighty. The Swami went to the President's room and prostrated before the Revered old Saint, and, in doing so, he completely surrendered everything unto him mentally. The Revered President blessed him and asked him his name as he was fully satisfied by the very sight of the disciple. Swami Narayanananda loved and venerated his Guruji from the core of his heart and so did the Guruji also love him intensely in return. He spent four years in the Ramakrishna Order and then felt a great thirst for God-Realization and a secluded life. But to get

these in the Ramakrishna Mission was very difficult and there was no proper encouragement also. Besides this, some misunderstandings also arose, which led Swamiji to leave the Ramakrishna Mission in 1932 to go to the Himalayas for vigorous Tapasya (penance). And in the year 1936, after the Maha Samadhi (death) of his Revered Guruji, he cut off all connections with the Ramakrishna Order.

In the Himalayas the Swami underwent rigorous Tapasya. He worked very hard. Generally he had only two hours sleep, but often he did not go to sleep at all and used to keep meditating all night and day. Bodily comforts he had none and did not worry about. In the Sadhana period he used to perform one lakh of "Mantra - Jap" daily, and the minimum daily working hours(including Jap and meditation)were twelve and maximum sixteen. After very hard, regular and systematic Sadhana (Mantra-Jap, meditation,concentration and practice of Yoga) he came out successful and was blessed with *Nirvikalpa Samadhi*. It was the *Sivaratri* night (the festival in which Lord Siva is worshipped all the night long throughout India) in the last week of February, 1933. Swamiji sat for meditation at mid - night, as usual. He felt the full rising of

the Kundalini Shakti from Muladhara to Sahasrara. Along with that his mind soared to a very high pitch. His breathing stopped without any effort on his part, so also the heart - beats and the body idea melted away. He lost the ideas of subject,object and knowledge. His lower consciousness grew finer and subtler and at last,became one with the Ocean of Consciousness by Itself and his mind along with will, ego, Chitta (mind-stuff) and intellect (Buddhi) was merged completely in Infinity. He remained in this state of Samadhi for long and then the mind came down slowly to the plane of relative consciousness. After this Samadhi his mind continued to remain in a very high pitch and he was unmindful of the world surrounding him. His angle of vision changed completely and he could see the one Atman (Self) everywhere and in every object, that is to say, he could see Unity in diversity.

After having lived for over twenty years in seclusion, self - discipline, mind - control and, ultimately, having experienced the Supreme Reality, the Swamiji has decided to reveal his rare experiences in the form of books for the welfare of the suffering humanity. Eight of these books as given below have so far been published and there are three more yet to go to the press from his pen.

1. The Way To Peace, Power And Long Life.
2. The Primal Power In Man or
   The Kundalini Shakti.
3. The Ideal Life And Moksha (Freedom).
4. Revelation.
5. The Mysteries Of Man, Mind
   And Mind-Functions.
6. The Secrets Of Mind-Control.
7. The Gist Of Religions.
8. A Practical Guide To Samadhi.

These books which have already reached different parts of the world are published by Messrs: *N. K. Prasad & Co.*, P.O. Rishikesh, (U.P.)-Himalayas-India and deal with the most vital and intricate subjects dear to man. They reveal the mysteries of life, the tremendous hidden power in every individual—how to harness it and how to make use of it for real happiness, etc.,—character building, the secrets of mind and its multifarious functions—ideal life and how to lead it, the secrets of different Yogas, Vedanta, etc., etc.

All the books are written in an easy-to-read style and have inspired and helped research-scholars, genuine spiritual aspirants and Yoga-students of the East and the West

beyond their expectations. Leading papers and magazines of the world have commended these books as rare and valuable. They are purely non-sectarian, absolutely practical and embrace all creeds and are meant for both the sexes.

Swamiji though aged fifty-six now, looks much younger. Strangers take him to be a young man of thirty or thirty-two years. He has gained this youth through Brahmacharya (celibacy) and practice of Yoga. He wrote his first book (on Brahmacharya) about fifteen years ago. But, as he had no means (monks in India possess nothing and they live on alms) to get it published, it remained in its manuscript form till 1945. By chance, a certain gentleman saw the Mss. and convinced of its merits, he got it published the same year. Swamiji now started writing books, which literally flowed from his pen without the least effort on his part. But, he received no encouragement from any quarter. Instead, he was discouraged. Many hooligans took advantage of his piousness and created all sorts of troubles for him. They even brought charges of inhuman scandals against him. Often he had to suffer for want of a room to live in. After completing his first five books (mentioned-above)

the Swamiji had no wherewithal to get them published. After the partition of India in 1947, four orphans who came from West Pakistan after losing their hearth and home chanced to come into contact with Swamiji. These young people had a look at the Mss. and convinced of their extraordinary merits, offered to publish them. The credit of bringing the "*Works of Revered Swami Narayanananda*" into limelight therefore, goes to the selfless, unflinching devotion and great sacrifice of these young people. We are pleased to mention the name of another devoted disciple of Swamiji in this connection - Shri G. L. Sethi, B. Sc. (Hons.), B. T. (Gold Medalist), A. C. P. (London). He is also a refugee from West Pakistan and has been an educationist of standing and reputation. As a labour of love, he has read the Mss. of all these books with great care and at considerable sacrifice to prepare them for the press.

Delhi. *Tilak Raj Khanna, B.A.*

—A Short Life - Sketch of—

THE REVERED AUTHOR - SWAMI NARAYANANANDA

AS PREDICTED BY

SHRI R. M. DATTA, *India Known Psycho-Palmist,*
Dehra Dun (U. P.)

with the help of the science of palmistry - on

April 14 – 1957

Jupitor is the King of Planets and the most impressionable in that it lies within human power to develop it to any extent towards self - realization and this fact is eloquently borne out by the examination of the left and right Palms of His Holiness Sri Swami Narayananandaji. His left palm shows Venus and Sun in prominence and Jupitor normally developed. But in his right palm it is Jupitor that overshadows all other planets and supported by Sun it dominates to such an extent in Swamiji's 28th year of life that all worldly pleasures lose their hold on him and within a period of five years Swamiji is able to experience highest spiritual Bliss - but within him speaks the Inner - Self that he should kindle light in ignorant hearts steeped in the darkness of "*Maya*", reveal to them their real-selves which in truth embody the real Truth and mingle themselves into the Higher - Self as

rivers gleefully lose themselves into the mighty ocean. The combination of Jupitor and Sun in Swamiji gives him the power of expression and Divine inspiration - which steal even steel hearts and rapidly they melt into love for this Messenger of God whose only mission in life is to lead the suffering humanity to the path of righteousness through self - discipline and mind - control and thereby experience the Supreme Reality within Itself (themselves). To continue with Swamiji's life - his greatness or to be more correct the greatness of his inner - self will shine with a glory of its own in his 57th year of life. And mankind will begin to benefit spiritually so much that this one Soul of souls will shed his lustre on one and all and bring into the fold of the Lord his prodigal sons by the magic of his soul - stirring Message of Love which in its broader form is an expression of the Divine. The Venus in Swamiji has been converted into great mental power and is the secret of his everlasting youth and that unforgetable love - inspiring LOOK in his eyes–a look which at once touches your heart cords, draws you nearer to the Great Soul, your worry vanishes and you feel at full harmony with the world that exists within you and without.

— A Short Life-Sketch of —

THE REVERED AUTHOR–SWAMI NARAYANANANDA AS PREDICTED BY

Shri Ramswaroop Suri, Honorary Director, Yoga Physical Culture Institute, Batala, (Punjab), with the help of the science of palmistry - on January 13, 1954.

1. The cross inbetween the lines of heart and head—the parallel lines at the mount of Jupitor—the great triangle formed with the lines of head and heart, with a base line from the line of life - all go to prove the peak of spiritualism.

2. The presence of circles in the fingers of Sun and Jupitor and on the thumb prove the association and friendship with very great men, of the order of Rajas and Maha-Rajas.

3. The starting of line of head from the line of life, is a clear proof about the strong will, determination and topmost qualities of head. Its leaning towards the mount of Luna and actually turning to the mount of Luna, is a clear proof that the person possesses a very bright quality of imagination, concentration and meditation. He is deeply interested in one particular science of a very high order.

4. The presence of parallel lines on the mount of Luna and second line of fortune prove that his personality is a subject of fascination for other people and they are so fascinated that they do help him in kind and coin.

5. The long line of heart going to its own mount - Jupitor and ending in a fork is a clear symptom of his single - mindedness, gentle, meek and sympathetic nature. His heart is bold.

6. The presence of squares on the mount of Jupitor and the parallel lines; is a clear proof that he should lead the people in search of Truth. Had it not been for these parallel lines the person would have been a great leader in any other sphere - but their appearances (of these lines) prove that he is a very great leader in spiritualism.

7. The uprising of lines on the line of life is a clear proof that the person should shine in his life - say at the age of 52 - 56 - that period should be taken as the brightest period of his life, bringing him prosperity all - round.

8. The line of life is un-interrupted, healthy and long, so he enjoys a very good health and long life.

9. The line crossing the line of life before the middle part, is an indication that the person must have seen great troubles in earlier life, i.e., between the age of thirty and forty-eight.

[A] PRAYER

"O Adorable Lord of the Universe ! may all the functions of my mind in all forms and states - gross, subtle and causal - be Thy remembrance; may all the words of mine in all forms and states - gross, subtle and causal - be Thy praise; and may all the deeds of mine in all forms and states - gross, subtle and causal - be but an obeisance unto Thee."

"O Lord of Infinite Love and Mercy ! Lead me in Thy righteousness. Illumine my mind and make my path unto Thee straight and bright. Cleanse Thou me of secret or hidden faults and sins. Save me from sins-presumptive. Free my mind of all delusions and doubts and let not ignorance have sway over me any more. Lord ! wash me clean of all my iniquity."

"O Lord ! Thou art the Father, the Mother and the greatest Guru of the universe. Thou art SAT CHIT-ANANDA (Existence, Knowledge and Bliss Absolute). Thou art Omnipotent, Omnipresent and Omniscient. Thou art All-Compassionate and Infinite. Thy limit the hosts of Devas (gods) and Asuras (demons) know not. It is through Thy Grace and Mercy alone that

maketh the mute become eloquent, and the cripple cross mountains. O Lord ! I salute Thee. May I always take shelter at Thy Hallowed Lotus Feet."

"O Lord ! I offer unto Thee purity, holiness, chastity, contentment, self-control, Viveka, Vairagya (discrimination and dispassion), Truth, power, unselfishness, love and wisdom, which do accept, Beloved Lord, as becoming of me. May I live and move and have my being in them. Do dispel and destroy, even from their very root, at this very moment and for ever, O Lord ! all the impurities and sins of my body and mind. Guard and save me from all pit - falls and dangers, from all troubles and tribulations, from all desires and attachments, from all misunderstandings and disgraces, from all egoism and egotisms. Beloved One ! do reveal Thyself unto me here and now, so that I may behold Thee everywhere and in everything. O Lord ! let me think of Thee and remember Thee always and for evermore and let me constantly sing praises of Thy Glory and Thy Grace. May Thy Hallowed Name be always on my lips and may I abide in Thee for ever and ever."

OM SHANTIH ! SHANTIH !! SHANTIH !!!

God is like the wish-yielding tree (Kalpa Taru). Whatever we ask for, we get. Sincere prayers are always blessed with a suitable response. They have a great spiritual value. No sincere prayer can ever go unheard. The response depends upon the intensity and fervour with which we pray. Every noble ardent desire is also an unconscious prayer.and, as such, it must bear fruit ere long. Mere lip prayers have no value. They must come from the very core of our hearts. When we pray we should be simple like children, so that our desire, our thought and our word be one and the same. Let us not pray for worldly things. Let us always pray for high and noble things, such as purity, chastity, strength, perfect character, wisdom, pure unselfish love unto Him and unto His creation, Peace and for right guidance. Let us pray—pray with a travail heart—for these things every now and then, and beg forgiveness for all our past sins and entreat Him to save us from all sins-presumptive. Let us keep up ardent and sincere prayers everyday in the morning and in the evening and every now and then, in spite of our daily busy life. Let us not be dejected if there is no

immediate response. For, everytime we pray sincerely we clean our hearts and purify our minds though we may not understand or perceive it at first. We should, therefore, carry on with our work and take precautions not to commit any sin knowingly. A man who is sincere in his prayers to God cannot commit any sin knowingly. When one prays for a certain thing or is sincere in getting rid of a certain sin, one cannot commit or repeat the same sin willingly. If one does a sinful act knowingly and at the same time prays to God to get rid of that particular sin, it is a downright fraud. Thereby one deceives and injures oneself. Such prayers can meet with no response. One is sincerely repentant only when one makes up one's mind not to commit that same sin consciously over again. Then and then alone can one's prayers prove helpful and command speedy response. Without that, atonement or expiation has no meaning. As a matter of fact, a man who is sincere in his prayers consciously takes all precautions not to commit any sin whatsoever in thought, word or deed.

Sincere prayers work miracles. The lacuna is that the vast majority of people pray with selfish motives. To think of God constantly,

to take His Hallowed Name ever and always, and to dedicate one's body, mind and Soul unto Him willingly and wholeheartedly without the least expectation of anything in return is prayer of the highest kind. Such a prayer is vouchsafed only to highly spiritually-advanced persons. Others generally pray for a variety of desires to be fulfilled. Most of us pray to God when in danger or misfortune or when death stares us in the face. Some pray for their near and dear ones or for money, name, fame, success, etc. There are some who pray for knowledge. But a true Jnani does not pray for anything. He constantly thinks of God, Brahman or Atman and identifies himself with the Supreme Being. Thus it is that his is the purest, the highest and the most unselfish form of prayer.

We should never pray with any selfish motive, nor pray for worldly things. Suppose a man goes to an Emperor who has the power, when pleased, to make him a king. Suppose further that the man succeeds in pleasing the Emperor; but instead of asking for a kingdom he begs for a pair of discarded shoes from the Emperor. Shall we not dub that man as insane, silly or stupid ? Exactly the same is the case with our prayers if we ask for mundane things.

God is the Lord of lords, Emperor of emperors and if He pleases He can make you an Emperor within no time. To ask such an All-Mighty-Being for money, name, fame, etc., is meaningless and ridiculous. Only an insane person will make such a silly prayer. We should, therefore, always pray for very high and noble things and resign ourselves completely unto His Sweet Will. Let Him do what He thinks best and we should brace ourselves to take everything as it comes from Him. Self-surrender means consecrating everything in oneself to the Divine, offering all one is and has and not insisting on one's ideas, desires, habits, etc., but allowing the Divine Truth to replace them by Its Knowledge, Will and Action everywhere. This attitude alone can help us, elevate us and take us safely to the Ultimate Goal.

A man of devotional temperament feels the limitations of his mind's powers and realises his weaknesses and drawbacks as also the pit-falls and dangers that beset his path. It is, therefore, that in order to get strength and to obliterate his sins and weaknesses that he prays to God devotedly. Prayer comes into play only with the idea of a Personal God. As such, a person believing in the impersonal aspect of

God does not worry or care for prayer. Such a person depends upon nothing; he stands on his own feet and is prepared to face anything and everything boldly. Nay ! he will go to the length of facing the whole world single - handed; if necessary. But such great and spiritual giants are few and far between. And this attitude, the attitude of a Jnani, is very difficult to understand and to practise. The vast majority of people are not fit to take up *Jnana - Marga* (*Jnana - Yoga*). It is very difficult, nay impossible for all to take to *Jnana - Yoga*. Only a selected few can take up *Jnana - Marga* and make headway spiritually. *Jnana - Marga* can well be likened to walking on razor blades bare footed. A little carelessness, and the feet will be badly cut and wounded. To take up *Jnana-Marga*, one must possess a sharp intellect, and must be established in Truth, Ahimsa (non-injury) and Brahmacharya, etc., and he must possess the following eight qualities, viz., *1. Shama* (not allowing the mind to externalise), *2. Dhama* (checking the external instruments or Indriyas), *3. Titiksha* (forbearance), *4. Uparati* (not thinking of the things of the senses), *5. Shraddha* (faith, i. e., faith in God, Guru (teacher), religion and the consequent eagerness

to reach Him), *6. Samadhana* (constant practice to hold the mind in God), *7. Mumukshatvam* (the intense desire to be Free), and *8. Nityanitya-Viveka* (discrimination between the Real and the unreal). Without possessing these said qualities one is quite unfit not only for taking up *Jnana - Yoga* but even for thinking of *Brahma - Jnana.* "It is no use casting pearls before swines", goes the saying. Hence, for ordinary people and for a vast majority of householders it would be beneficial to take up *Bhakti-Yoga* along with *Karma-Yoga* instead. (For detailed information of the four different Yogas, please refer to the author's book: "*The Ideal Life And Moksha* (*Freedom*)." A combination of Bhakti and Karma - Yogas is the safest and the easiest to practice by every householder and by any Sadhaka of no marked calibre. Many people in their ignorance of this secret take to *Jnana-Yoga* with a great gusto. What they really understand by *Jnana - Yoga* is only the parrot - like repetition of certain formulas and the reading of certain books bearing on the subject. As such, these people fail miserably.

OM SHANTIH I SHANTIH II SHANTIH III

2

GOD

The Ocean of Consciousness by Itself is God. God cannot be labelled as He, She or It. But, all the same, we cannot say that God is not He, She or It. He is everywhere, in everything. He is with and without form. There is not a single thing anywhere in which God does not exist. All the things exist because of God and in God. God is the efficient cause of all names and forms of this universe.

God is Purna (full). There is no increase or decrease of energy and matter in God. From God comes this vast visible universe. All the same,God is always full and remains so. There is no change whatsoever in God. God is not a compound Thing. It is always One without a second. As vapour, on becoming grosser and grosser, takes the form of clouds, water,ice, etc., so does the Creative Power of God evolve as mind and matter and become this visible universe. God pervades and penetrates the whole universe in causal form.

God is smaller than the smallest and bigger than the biggest thing. A thing smaller than the

smallest is beyond the conception of the mind, so also is the thing bigger than the biggest. As such, God is beyond the conception of the mind. God is neither light nor darkness. For, the idea of light and darkness is in the mind only. God is neither good nor bad, neither pleasure nor pain. For, all these pairs of opposites exist in the mind only and God is beyond the mind.

The finite mind cannot conceive God in Its Formless aspect. The highest conception of God by the finite mind is *Sat-Chit-Ananda* (Existence-Knowledge and Bliss Absolute). Beyond this idea, the human mind cannot go, and cannot think of It. This idea of Sat-Chit-Ananda is nothing but a limitation of the limitless. But there is no alternative to this limited conception.

In one sense, God cannot be known. For, to know a thing means to objectify it. God being the Subject of all subjects, how can It be objectified? In another sense, God is more than known to us. God being our very Self what proof is needed to prove our own existence? Who can deny his own existence?

God is mindless. Hence, It is beyond time, space and causation. The idea of time, space and causation is in the mind only. We cannot call God an intelligent or an unintelligent Being. For, the mind

and intelligence get their light and life from God and owe their very existence to God. We know a thing only as our senses and mind represent it to us. God being beyond the grasp of the senses and the mind, we cannot say what God is–this thing or that thing or like this thing or that thing. As a matter of fact, He alone knows what He is and what He is not.

God cannot be known. He can only be felt and experienced in the state of Samadhi (Transcendental-state). When one's mind becomes pure, simple, one-pointed and free from all kinds of desires and thoughts,one attains this state of Samadhi. In that state the mind merges consciously in the Self and then what pervades is the Ocean of Consciousness by Itself or in Itself.

God is the Cause of all causes. He is the Lord of all lords. He is the Knowledge of knowledges. He is the Primal Cause and everything existing or being felt is His effect. He is to be realised only in Samadhi and then everything in the universe becomes known. Thus it is that a God-realized man becomes Omnipotent, Omnipresent and Omniscient.

3

NECESSITY OF GOD

God is the Cause of this visible universe. As gold is the common cause of different golden ornaments,or the ocean-water is the cause of waves, ripples, etc., so is God the efficient cause of multifarious objects of this universe. Without gold, the golden ornaments of various shapes and sizes cannot be made. Waves,ripples,bubbles and foam cannot exist apart from water. Likewise, this universe cannot exist without God. Everything exists in this world because of God.

As a house cannot stand without foundation, so cannot this universe exist without God. It is the Creative Power of God alone that evolves as mind and matter. How can one then deny God ? How can we exist without God ?

Man, in his ignorance, says that there is no God. All the same, he feels that there is something which controls him. He knows that there is some Power which rules him every moment. As a matter of fact, there is no real athiest in this universe. So long as there is the idea of body,

disease, misery,pain and death, man cannot deny the existence of God. Those who do not believe in God declare their belief in Nature and those who deny the existence of Nature say that there is One Force that sustains the universe. It is man's rank foolishness that he discards a certain name and labels the same Thing by another name. Names may differ but the Thing is the same. So, man can never discard God or forget God and then live even for a second. To deny God is to deny one's very Self or one's very existence, which is impossible. How can one live without the Self ? What is man ? Should he identify himself with the perishing body,senses and the mind and deny God ? Or should he deny the perishing body, senses, ego and the mind and stick to God ? Man's Self is the ruling monarch in the body. Intellect, mind, ego, senses and the body receive their life and light from the Self. The body and the senses work because of the mind and the ego. The mind, ego and the intellect work because of the Self. Nothing can exist without the Self. Thus for man, in his ignorance, to deny his own Self or God and then to live is impossible.

As has already been said, God is our very Self. We cannot deny our Self and thereby God also. But as it is, our minds come in contact with

the innumerable sense-objects and the desire to enjoy these sense-objects is awakened in them. Thereafter our minds begin to identify themselves completely and constantly with the perishing body, the senses and the ego, and, as a result, become weak and powerless, and forget the Lordship or the True Nature of the Self. The multifarious desires and sense-enjoyments make the mind weak and it begins to lose its powers. As a stone disturbs a calm water surface, so does every desire ruffle the calm state of the mind. Every stone thrown on a calm water surface so disturbs it that it cannot reflect the surrounding objects clearly. In like manner, every desire so ruffles and agitates the calm state of the mind that it fails to catch the glory of the Self. Hence,in order to realise the Self, control over the mind is absolutely necessary, and, in order to control the mind, control over the senses and sense-pleasures is indispensable.

The mind has no colour and no form of its own. It takes the colour and form of the object it constantly thinks of and lives in. The world is nothing but a projection of our own mind. We are what our thoughts have made us. As we think so we become. Only when all the dust and dirt of our minds are removed and when we reach

Samadhi and realise the True Nature of our Self; do we understand that there is no bondage and no Freedom. The ideas of bondage and Freedom are nothing but a creation of our ignorance or of our impure mind. So, everything depends upon the mind and the training given to it. We should train the mind properly, stick to God or to the Self. We should endeavour to bring the wandering mind under control and fix it constantly in the Self. The mind cannot live without an object to think of, and instead of allowing it to work upon the senses and their objects and thereby causing us suffering and hell-fire, we should fix it in God. We should live in the purity, might and glory of God and thereby enjoy eternal Bliss and Freedom.

As one cannot live without breathing, so cannot a being live without God. The whole universe of names and forms cannot exist even for a second without God. Remove names and forms and what remains is God and God alone. Death signifies change of form only. The Soul or Self cannot perish. It knows no death. It has neither birth, nor growth, nor decay. It is changeless and ever the same. God is the Cause of all causes; the Energy of all energies; the Spirit of all spirits; the Power of all powers; the Mind of

all minds; the Wisdom of all wisdoms; the Life of all lives; the Ego of all egoes. That being the case, how can one exist even for a second without God ? It is impossible.

The universe along with all creation comes from God, or lives in God and in the end dissolves into God. How can then the universe and the beings live without God ?

Brahman or God Self-extended in time and space is the universe. Brahman is the beginning and Brahman is the End. God or Brahman is both the *alpha* and the *omega*, the cause and the effect of all creation, of all movements and actions, of all shapes and forms and of all things.

4

THE ULTIMATE TRUTH AND ITS ATTAINMENT

1. The Ultimate Truth is One only without a second, and It is called by various names: God, Brahman, Paramatman, etc.

2. God or Brahman is Infinite, Eternal, Immutable, Immovable, All-pervading, Unborn, Deathless and Sexless. It has no caste, no creed and no colour, and It is beyond time, space and causation and beyond the three Gunas (Sattva, Rajas and Tamas).

3. The All-pervading Spirit or God has no name and no form and it is beyond the grasp of human intellect.

4. The highest conception of God by man is *Sat - Chit - Ananda* (Existence, Knowledge and Bliss Alsobute). Beyond this idea the human mind cannot go and cannot conceive of That Being.

5. The idea of Sat-Chit-Ananda is nothing but a limitation of the Limitless. But, then, there is no alternative to this conception.

6. The Supreme Spirit is this (Sat - Chit-Ananda), and much more than this also.

7. The Thing in Itself or the Ocean of Consciousness by Itself is called Brahman.

8. The All - pervading Spirit without any limits (without beginning and without end) is called Brahman or Paramatman and the same Spirit pervading a living body is called Jivatman.

9. Take a pot full of sea water and hold it on the sea surface. There is no difference between the sea water and the water in the pot; all the same, so long as the pot is there, it divides the water as it were, and we make a distinction between the two (sea water and water in the pot). Likewise, is the distinction made by us (in our ignorance) between the *Paramatman* and the *Jivatman*.

10. *Jivatman* is the ruling monarch in the breathing body, and Its chief instrument is the mind.

11. *Jivatman* lives in the body as a witness only, and It knows the world through the mind.

12. The mind has its existence in the *Jivatman*. It gets its life and light from the *Jivatman*.

13. The mind knows the world or experiences the world of name and form through the senses.

14. The same mind is called by various names according to its different functions. When it receives and rejects a thing, it is called *mind*. When it discriminates, decides and brings knowledge of the different experiences, it is called intellect. When it forces the motor-energy of the body to do or not to do an act, it is called *Will*, and when it identifies itself with the body, it is called *ego*.

15. The world is nothing but a projection of our own mind. The idea of good aud bad, virtue and vice, pain and pleasure, etc., are in the mind only.

16. There is not a single thing or act which is absolutely good or bad. Everything and every act is a mixture of these two. The thing in which the good predominates is called good and contrarily, in which the bad predominates, bad.

17. We know the world only as the senses and the mind represent; and this representation depends upon the training we give to the mind.

18. A wooden post stands by the roadside. A man walking alone at night is afraid of ghosts. All of a sudden he sees the post in the darkness and takes it to be a ghost and cries aloud for help. Another man who is a robber then comes

along that same road and he is afraid of constables. Seeing the post, he takes it to be a constable and runs away. A third man comes along in his anxiety to meet a bosom friend. He takes the post to be his friend and runs towards it with joy but feels disappointed. A fourth man comes along in the darkness but his mind is free from all preoccupations or thoughts and he sees the wooden post and is not deceived. Here the objects (i. e., the wooden post) is one and the same but different people see it in different ways.

Likewise, in this universe, God alone exists. But man in his ignorance sees something else instead of God according to the training he gives to his mind.

19. What is meant by "The world is false and God alone is real" is that the world of names and forms is unreal. Remove all names and forms; ultimately what remains is God and God alone.

20. Something out of nothing can naver come. It is the Shakti (Power) of Brahman that evolves as mind and matter. And it is the Shakti of Brahman alone that seems to have changed the Purna (whole) into Apurna (not whole), the Infinite into finite, the Formless into forms and Consciousness into unconsciousness.

21. There is no difference between Brahman and Its Shakti (Power). These two are the dual aspects of the Single Consciousness. Both Brahman and Its Shakti are Consciousness, i.e., Consciousness in Its static and kinetic aspects.

22. Take different ornaments made of gold, viz., a chain, a bracelet, a bangle, an ear-ring,etc. Behind all these names and forms the common thing is gold. The efficient cause of these different ornaments is gold. If there is no gold, there can be no ornaments of gold. Likewise is the relation between this world of names and forms and God. God alone exists. That is the one Reality. All else is unreal.

23. The tendency of the mind is to externalise, and it constantly does so through the senses.

24. The tendency of the senses is to get attached to their respective objects.

25. The mind, on getting attached to senses and to their objects, becomes impure and its power gets dissipated.

26. As ripples and waves ruffle the calm water surface of a lake, so do desires and thoughts disturb and agitate the mind.

27. Every desire and every thought to the mind is like a stone thrown into the calm water surface of a lake.

28. The mind is a subtle thing without any form and colour of its own. But it takes the form and colour of the object of the desire and of the thought.

29. A desire and a thought are two separate things. When a desire develops, it becomes a thought. The subtlest form of a thought is desire.

30. If we are anxious to know our True Nature and strength, we must control all kinds of desires and thoughts.

31. Desires are like chains. They are the cause of bondage. Good desires may be golden while bad desires of iron. But they are chains all the same. Both bind a man.

32. Good work is only a means to the removal of the ill-effects of bad work. One must go beyond both to gain Freedom.

33. Control of the mind and the senses is absolutely necessary for the realization of God. Without self-control, God-realization is impossible.

34. Suppose one is standing on the bank of a lake and his figure is being reflected by the water surface. If the water is clean and at rest, he can see his reflection clearly. On the contrary, if the water is ruffled by waves and ripples, he fails to see his reflection.

Likewise, every desire is like a wave or ripple rising in the mind. Sense-objects and the desire to enjoy them make the mind restless and keep it ruffled. As such, the mind fails to catch the reflection of the Self.

35. It is the desires that make the mind weak and impure; it is the senses and their objects that produce desires. Hence, in order to eradicate desires and to gain strength and purity of the mind,control of the senses and desires is absolutely necessary.

36. If we control the mind and the senses, we control our destiny.

37. A man experiences three states every day. In the waking-state, he experiences this phenomenal world with the aid of his gross body, mind and the senses. When he dreams, he totally forgets this world and is quite in a different world. Then the dream-world becomes real to him. He laughs and weaps, he enjoys and suffers, as if in reality. He experiences the dream-world with the aid of the subtle body, mind and senses. But when the same man enters into deep-sleep-state, he forgets both the waking-state world and the dream-state world.

38. As the waking-state world is to a waking man, so is the dream-world to a dreamer. Both,

under the thraldom of ignorance, appear to be real. But when a man enters Samadhi and attains Superconscious-state, the waking-state and the dream-state worlds disappear. It is then that a man sees or perceives Unity behind all multiplicity.

39. To perceive the only One Thing is Knowledge; to see duality is ignorance.

40. A man of the highest God-realization perceives the same Atman (Self) everywhere in every object. There are no two things for him.

41. To attain God-realization, the mind must be made pure,subtle and one-pointed. This purity, subtleness and one-pointedness of the mind can be gained only by perfect control over the senses. It is the sense-enjoyments that make the mind impure, weak and fickle.

42. (a) Yama, (b) Niyama, (c) Shama, (d) Dama, (e) Titiksha, (f) Uparati, (g) Shraddha, (h) Samadhana, (i) Mumukshutvam and (j) Nitya-nitya-Viveka, are the pre-requisites for the attainment of purity, subtleness and one-pointedness of the mind and for God-realization.

(a) Yama means : non-killing (*Ahimsa*), truthfulness, continence, non-stealing and non-receiving of gifts conducive to luxury.

(i) *Non-killing* (*Ahimsa*) : Enmity causes injury; duality gives rise to enmity while ignorance is the cause of duality. When one thinks another being to be separate from oneself, when one feels that one has been deceived or injured by another, when one gets annoyed with another, when one's self-interest is frustrated by another, and when one cherishes hatred towards another, one gets the idea of injury. The idea of injury makes the mind impure and hides the True Nature of the Self. A man who wants to realise God must be kind to all creatures. He should not only *not injure* anyone in thought, word or deed himself but should also not cause or approve of any injury being done by another. It is by good and benevolent desires, thoughts and acts that he can help others and help and elevate himself also. On the contrary, by weak, wicked and injurious desires, thoughts and acts he not only injures others but also injures himself. There is a thing called thought-force which annihilates space. With the help of a well concentrated thought one can help or harm a man living miles and miles apart. One may be very weak physically, but one can injure or help a man physically much stronger with one's concentrated thought-force. When one injures another physically very weak and not in a

position to retaliate on the physical plane, the latter must feel pain and constantly send thoughts of hatred and injury to the former. These thoughts when well concentrated by the latter, develop into a thought-force which cannot but recoil effectively on the former. Thus by injuring another in thought, word, or deed one cannot escape injury and degeneration in return. Every single injurious thought acts like a boomerang. For, the ether is full of thought-vibrations, good and bad. When one does not think and does not send out any thought one may be considered as if living in a sealed room. But when one sends out a thought one opens a certain outlet, as it were, for the thought to escape and thereby makes room for other similar thoughts already vibrating in the ether to enter one's mind. By willing and sending out an evil and injurious thought one injures the person against whom that thought has been directed and also all those who think similar thoughts; but in return, one injures one's-self also. Hence, a wicked man can never be pure and an impure man can never have peace of mind. Such a man is always far removed from Truth and God.

When a man is established in non-killing in thought, word and deed, all enmity ceases in

him. Even the most wicked people—nay animals even–are tamed and become peaceful in the presence of one firmly established in Ahimsa or non-killing. His power and purity enables all those that come in contact with him to lose their wickedness for the time being.

(ii) *Truthfulness :* Truthfulness is a divine quality which elevates a man. Falsehood makes the mind impure and robs it of its peace and power. To confirm one single lie , one may have to utter some hundreds of lies. Even then one is generally caught in the meshes he weaves and undergoes disgrace. A dishonest man always suffers from a guilty conscience and suspicion always haunts the guilty mind. Such men can never enjoy peace. A liar, a swindler, and a man given to manoeuvreing and policy-making can never realise God. Untruth leads one to bondage and suffering. By falsehood one makes other people suffer and thereby one commits sin which drags one down. One must be truthful in thought, word and deed. When a man is established in truthfulness, whatever he says comes true.

(iii) *Brahmacharya or Continence :* Sexual energy is a great power. It is the supreme strength in the human body embodying all

powers and assuming all forms. With the extinction of sexual desires the mind is released of its most powerful bond. Sexual desires, thoughts and acts dissipate the powers of the mind. By sexual-enjoyments the mind becomes impure and weak. Instead of allowing this energy to become the gross seminal fluid, it should be conserved and converted into the great mental energy called "*Ojas*" and made the source of spiritual life. For the control of mind, the control of *Virya* (semen) is absolutely necessary. Any dishonest and immoral man can, with the aid of little intellect, amass wealth, and earn a name and fame. But quite the reverse is the case in the spiritual realm. For that the observance of Brahmacharya is the *sin-qua-non* of success. To follow the most abstruse secrets of Dharma, the intellect must be made very sharp and strong and this is assured through perfect Brahmacharya. The spiritual path is very long, weary and tedious. To follow it one must have infinite patience and adamantine will-power which come only from true Brahmacharya. The human energy moves downwards or upwards. It takes the downward course in the form of sexual-enjoyments but when this downward course is checked and controlled, it takes the upward course.

When semen is checked, controlled and converted into *'Ojas Shakti'*;one automatically gains supreme power, peace and longevity of life. Even for the mental and physical health of a man, Brahmacharya is absolutely necessary. Semen is the very essence of the food and drink one takes. One drop of semen is made from forty drops of pure blood. Forty seers of nutritious food produce one seer of pure blood which, in turn, is converted into two tolas of semen. And every sexual-enjoyment means a loss of one and a half tolas of semen. It will thus be clear what an irreparable loss one sustains as a result of one sexual – enjoyment. Hence, the absolute necessity of observing Brahmacharya.

(iv) *Non-stealing :* Non-stealing is to be practised in thought, word and deed. A thief, a swindler or a dishonest man can never make headway spiritually, nor can he enjoy peace of mind. For, stealing another's property or things means causing pain to another and this pain recoils on the thief also. Stealing makes the mind impure and leads one to sin. A sinful man can never be religious. He is far removed from God. A religious man, on the contrary, can never commit sin, nor can he cause pain to another; he always desires the welfare and prosperity of

others even in thought, word and deed.

(v) *Non-receiving of gifts* : To receive anything in kind or coin means that the receiver is left with a thought of gratitude for the giver and thus his mind gets attached to the giver. Every such attachment makes the mind impure and drags the man down. Besides, in taking gifts one automatically takes on the sins of the giver to some extent. People often make gifts with certain expectations. Such gifts are bad. Gifts made by wicked and sinful persons, injure the receiver. For every gift taken has to be repaid in some form or other. One must minimise one's wants and requirements and exercise control over one's desires and thoughts. One should not ask for, receive, or desire anything from another. This will enable one to make steady spiritual progress, lead an independent life and revive the memory of past lives.

(b) Niyama means : purity, contentment, austerity, study and self-surrender unto God.

(i) *Purity* : Purity is of two kinds, i. e., external and internal. To keep the body neat, clean and healthy by bathing and by wearing clean clothes, to keep the living place neat and tidy, to eat simple and nutritious food, to drink clean water, etc., and to move in good company,

that of holy men, Saints and men of character is what is known as external purity. Good functioning of the mind, right and clear thinking, pure desires; one-pointedness of the mind, and keeping the mind free from sinful desires and thoughts is called internal purity. For an all-round true growth, both the purities, internal and external, are necessary. But, all the same, internal purity is much more important than the external. True purity ensures real dispassion for all worldly things including one's own body which, being held so very dear, is the greatest bane and cause of bondage in this world.

(ii) *Contentment :* Every desire is a want and every want brings discontentment and pain. Desire is the cause of misery and bondage. Desire robs the mind of its peace and power and makes it fickle. An unsteady mind cannot enjoy meditation nor can it have concentration; it takes pleasure only in planning and in calculation. An unmeditative mind cannot have peace and a person with such a mind is far removed from God. Real peace can be had through contentment. The man who resigns fully unto the Divine Will has nothing to grumble over. He is content under all circumstances. He sees the Divine Hand behind pain and pleasure, weal

and woe, etc., and retains the equanimity of the mind.

(iii) *Austerity or Self-mortification* : The nature of the mind is to be easy-going and indolent. It loves to shirk responsibility and to get attached to the senses and their objects. A careless man gets attached to sense-pleasures and becomes weak and stupid. The mind of such a man becomes impure and weak. Austerity helps one to build up a strong body, mind and will-power. A man of self-discipline always remains alert and a man of perfect character. Austerity helps one to control one's senses ond mind easily. It destroys the impurities of the body and mind and facilitates God–realization.

(iv) *Study of Scriptures* : Scriptures deal with God and God-men, and with the means and ways to lead one to God-realization. Good books serve as good company and Satsangha, i. e., company of the pure and the holy. When one studies the Scriptures, reads the lives and teachings of great Saints, Prophets and Incarnations of God, the mind automatically lives in the company of God and God-men, gets rid of its impurities, becomes one-pointed and gains immortal life. Knowledge is of two kinds, lower and higher. Book knowledge is the lower kind

of knowledge and actual experience, the higher kind. *Anubhava*, i. e., one's own experience is, by far, the superior of the two. But book knowledge is essential in the initial stages. When one wants to go to a new place, one first gathers knowledge of that place through books, maps and through persons who have been to the place. The knowledge thus gathered helps one to proceed safely to the place. Likewise, Scriptures give one a broad idea of God and God-realization. But when one realizes God, i. e., comes face to face with Reality, all one's ignorance is destroyed, and books have no more value. So, Scriptures are helpful and valuable aids to God-realization and to engage the mind fully in spare times.

(v) *Worship of God (Self-surrender unto God)*: The ordinary mind cannot live without an object to think of and without work. We must be doing something or the other. Every act of ours is, on analysis, a mixture of good and bad. That which is considered very good has a preponderance of goodness in it. In the same way, an act which we call very bad is found on analysis, to have a major portion of badness or evil in it. There is not a single act which we can call absolutely good or bad. That being the case, every act produces both good and bad effects. Our present

fortunes and misfortunes, enjoyments and sufferings are the outcome of past good and bad deeds and our future joys and miseries depend upon our present good and bad acts. Every act being a mixture of good and bad effects, how should we try to get rid of bondage ? The ego-consciousness is the real cause of bondage and of untold misery. If we can eliminate this ego idea, nothing ean soil us and we will be immune to the effects of Karma-Phala (fruits of action). While doing an act we must always keep God in view. We must constantly feel Divine presence in everything and everywhere. We must love God and adore Him whole-heartedly. We must consider and dedicate every act as worship, as an offering unto God. Such worship and one-pointed devotion will purify the mind and facilitate God-realization.

(c) *Shama :* Not allowing the mind to externalise is called Shama. We know and experience the world through the mind and the mind knows the world through the five gross and five subtle senses. The tendency of the mind is to externalise constantly through the senses. And the senses constantly drag the mind out. They cannot, of themselves, work. It is the mind that works them. By getting attache d to the

different senses and their objects the mind gets polluted and becomes weak. Every sense-object produces desires and thoughts to enjoy them. And every desire and thought makes the mind fickle and weak. When the mind is free from all kinds of desires and thoughts, it retains its pristine purity and strength. Such a mind attains God-realization easily. A man who allows the mind to externalise constantly will be a weak man, an ignorant man. Such a man is no better then an animal. Thus, an aspirant who wants to prosper and to realize God must exercise control over the mind and always keep it in its own place.

(d) *Dama :* To check the external instruments is called Dama. By close study we understand that the mind makes the senses act but, in turn, the senses also make the mind work. So they interact. An act is done in three different ways, first by a desire and thought, secondly by words and thirdly in a deed. The grossest form of doing an act is through the Karma-Indriyas (external or gross senses). The impression given to the mind by the acts of desires and thoughts, words and gross actions is mild, middling and intense in kind respectively.

Hence, a Truth-seeker must first exercise

control over the gross senses, and then over the words and thoughts. A man who enjoys the senses without any restraint can never have peace, one-pointedness and purity of the mind and is incapable of God-realization.

(e) *Titiksha : (Forbearance) :* Fortune turns like a wheel with regular ups and downs. Constant change is the law of life. He who laughs must also weep and *vice versa.* All the pairs of opposites go side by side. One cannot stand alone without the other. He who desires pleasure must also face pain. Again, as has repeatedly been said, there is not a single thing or act which is absolutely good or bad. It is the attitude of the mind that counts. The whole world is nothing but a projection of the mind. It is the desire for pleasure, the hankering after riches and seemingly good things of the world, the wish to succeed and to avoid pain and suffering that make a man impatient and miserable. One desiring peace of mind must go beyond the ideas of pain and pleasure, good and bad and all other similar pairs of opposites. He must take these pairs of opposites calmly as they come. Only then can he enjoy peace of mind and attain God-realization. Again, it is through patience, and by adapting oneself to circumstances that

one is enabled to make the body strong and to develop gigantic will-power.

(f) *Uparati :* Not thinking of the things of the senses is called Uparati. The mind generally lives in the object of the senses. One may desire and think of the objects of the senses which one has already seen, heard, tasted, smelled or touched. These desires and sense-objects which one has enjoyed or not, make the mind restless and make one forget one's Goal. These desires for sense-objects must, therefore, be restrained and checked. It is then only that the mind shines in its pristine purity.

(g) *Shraddha :* Shraddha implies faith–faith in God, faith in the Scriptures, faith in the words of the Guru and lastly, faith in one's own self. These are absolutely necessary for the attainment of Moksha (Freedom). Until and unless one has faith in God or Brahman or Atman, the Eternity of one's Self and in an everlasting life hereafter, one cannot work for the attainment of Moksha. Scriptures deal with life, here and hereafter. They deal with God and God-realization. They are the words and the experiences of persons who have realized the Truth. If a man has no faith in them, he cannot work towards that end. A Guru must have attained God-realization. Only

such a Guru can act as a mediator between God and a disciple. Until and unless one has infinite faith in the words of the Guru, one cannot follow what he says and make headway spiritually. Lastly, one must have faith in oneself. The man who thinks himself weak and is not buoyed up by self-confidence is a misfit in this world. He suffers hell-fire continuously and can never achieve anything in the spiritual or even in the material world.

(h) *Samadhana* : Constant practice to hold the mind in God is called Samadhana. As we have seen, the mind cannot do without thinking of some object. Instead of allowing it to think of the filthy sense-objects, it should be engaged in thinking of God, His Might and Glory and thus to become like Him.

(i) *Mumukshutvam* : Intense desire to be Free is called Mumukshutvam. The force of a desire varies. It may be mild, middling or intense. With mild and middling kinds of desires one cannot work hard to attain God-realization. This desire for God-realization must be *very* intense if success is contemplated.

(j) *Nityanitya – Viveka* : Discrimination between the Real and the unreal or Spirit and matter is called Nityanitya - Viveka. The body

is false; the senses and their objects are false; the world of names and forms is false; the mind is false; the ego is false; the intellect is false; for, all these are ever changing. Behind all these changing things there is one unchangeable and changeless thing–God. By careful discrimination should one discard the unreal and stick to the Real and hold the mind to IT. Viveka and Vairagya (discrimination and dispassion) should always go together. Mere discrimination without discarding the unreal is valueless.

5

SPIRITUAL TEACHINGS

1. The Ultimate Truth is only One and It is the common property of all. No nation, no sect, no creed, no doctrine and no one person can lay an absolute claim over It. He who is sincere and aspires after It, gets It. Without sincerity, and ardent work It cannot be realized. Truth is like the centre of a circle and its different radii leading to the centre are like the different paths and doctrines. An aspirant selects his own path according to his growth, taste and tendency. Though the paths are many, the aim, the goal and the final-reaching point is one and the same–ULTIMATE TRUTH.

2. The aim of life is Freedom. All our activities tend towards this one object. No one wants pain. No one wants misery. The very idea of disease and death is appalling to all. This idea of Freedom is embedded even in a blade of grass. Everyone wants Freedom but very few know where real Freedom lies. A vast majority of beings, their acts having taken the perverted course, court bondage instead of Freedom, court misery instead of happiness.

3. Man thinks that happiness lies in the enjoyment of the senses, in amassing wealth, in making a name and in winning fame. Do these things *actually* make one happy ? No. No amount of sense-enjoyments can make a man happy. On the contrary, they enhance and deepen his misery. Money is only a means to the enjoyment of the sense-pleasures. As such, it cannot make a man happy. Name and fame drag a man down and bind him fast to ignorance. True Freedom lies alone in knowing one's own True Nature.

4. Broadly speaking the mind has four main faculties, viz., willing, feeling, thinking and gathering (the tendency to concentrate). And to suit the prevailing faculty in different individuals, there are four main paths in religion, i. e., Karma-Yoga, Bhakti-Yoga, Jnana-Yoga and

Raja-Yoga. All the religions of the world, all the methods prescribed and all the paths laid out to be followed to reach the Ultimate Goal must correspond to one of these paths.

5. Though the mind has all the four faculties, all of them are not equally developed in a man. In the vast majority of beings, one of these faculties predominates over the other three. And a man selects his path, i. e., work, worship, philosophy or psychic-control according to the predominating faculty of his mind.

6. Men and women, as a species, are one. They are one in kind but not in degree. They differ greatly in their capacities. This difference is due to their inner growth and the purity of their minds.

7. Yama and Niyama (Yama : Non-killing, Truthfulness, Continence, Non-stealing, Non-receiving of gifts conducive to luxury, -Niyama : Purity, Contentment, Austerity, Study and Devotion to God,) are common to all the four paths. They are, in fact, the starting points, nay, the very foundation upon which the moral and the religious edifice stands. These are absolutely necessary for spiritual growth and without observing them no progress whatsoever can be made along the spiritual path.

8. Every individual has infinite [illegible] power. But in the vast majority of beings, this power lies dormant. Most of us do not know our own capacities and capabilities. This hidden treasure of power is generally left unnoticed and unexplored. And so long as one does not get access to this power, there is no spiritual awakening.

9. Any dishonest and immoral person with a little of intellect, can amass wealth and win name and fame in this world. But it is not so in the spiritual realm. Pure and perfect character plays the vital part in religion. Without perfect character there can be no spiritual progress. Brahmacharya or continence is the very foundation upon which the super-structure of religion firmly rests. Success in Brahmacharya connotes success in the spiritual realm.

10. Sex energy pervades the entire sphere of life and it constitutes the great power of the body and the mind. This energy expresses itself in diverse forms of mental and physical developments. When this life-giving energy is conserved and converted into mental energy called "Ojas Shakti", it increases the power of the will, sharpens the intellect, makes the memory strong, increases the power of

imagination and creative energy, and finally enhances the faculty of perceiving beauty in art, poetry, literature, etc. "Ojas Shakti" makes a man powerful all-round. Ordinary men waste this enery in sex-enjoyments and fall a prey to various kinds of diseases, premature decay and death. But perfect Brahmacharya increases the longevity of life by increasing the strength of the body and the mind and enables one to attain full Peace and Bliss. To attain Freedom (Moksha), without Brahmacharya is impossible. To attain success in any sphere of religious or spiritual life Brahmacharya is absolutely necessary. There can be no God-realization without the observance of strict Brahmacharya.

11. When poverty and loss of Brahmacharya go parallel in any nation or country, that nation or country is sure to degenerate. India offers a good illustration. When the whole of the Western world was steeped in ignorance and barbarism and when the forefathers of the present civilized nations of the West lived in caves and forests side by side with the wild animals, India was at the zenith of her glory. The country was very rich, the Ashramas were in vogue and the Varnashrama Dharma was practised. Boys and girls of the three higher

castes went, at the proper age, to live with their Gurus (teachers) for education. There they led a very pure life. The ideal of simple living and high thinking was not only taught to them but it was also practised by them. They led a rigorous life of Brahmacharya and self-discipline. And this strict observance of Brahmacharya was one of the main reasons for their longevity of life and for their all-round glory.

India as we see her now is in dire poverty. She presents the sad spectacle and paradox of poverty in the midst of plenty. And what about Brahmacharya ? With the decadence of Ashramas and Varnashrama Dharma the people have almost totally forgotton the value of Brahmacharya. The poor having had no occasion to taste the higher pleasures of life are naturally dragging themselves to and revelling in low pleasures of the senses causing abuse of Brahmacharya. And what about the rich and the educated ? They are faring no better. Their faulty education drags them down to the very level of the animals.

12. Even in national service, leadership, etc., character plays a very important role. Without perfect character no man or woman can aspire to become a true leader or guide of a nation.

What are the distinguishing qualities of a true leader ? In the first place, he or she must bear a sterling character. Secondly, he or she must be the master of his or her mind and the senses. Thirdly, he or she must be free from the desire for name and fame. Fourthly, he or she must be purely unselfish. If a leader is wanting in any of these qualities, he or she can never be honoured with the title of a true leader. And,if anyone,without these requisite qualifications, tries to guide a nation,he or she causes great injury not only to the nation but to the whole world at large. How can one who cannot rule one's own mind and the senses rule and guide others ? If leadership is entrusted to such unripe minds, the fate of the country or the nation is sealed. Like a blind leading a blind, both must come to grief. A weakling can do no real good to the country or to the nation. On the contrary, such a person with innumerable desires, unsound character and unripe mind, often succumbs to the weak propensities of his mind. The same is true of every sphere of life. Thus character plays a very very important part everywhere.

13. The present system of education for boys as well as girls is faulty. It sadly ignores character building and tends to lead students

head-long towards destruction. Students generally come out of their schools, colleges and universities with a slavish mentality. They come out with a false notion of freedom. They are often misguided and misled concerning the most vital problems of life and find themselves quite helpless and slaves of certain wrong notions, habits and customs.

14. In the world two cultures prevail, i. e., the Eastern and the Western or the spiritual and the material. India leads all nations in spiritual culture. The great materialistic culture which is followed and extolled by the Western nations is the old Greek culture. East has much to learn from the West in the scientific sphere while the West has to learn a good deal from the East in the spiritual realm. Of these two cultures, one alone cannot prosper without the other. For an all-round genuine growth, peace and prosperity of the nations an adjustment between these two cultures is absolutely necessary to make the world safe from bloody wars and for international friendship, concord and amity of an enduring nature.

15. An education which is not based firmly on morality misses the very aim of education and of human life. An education that takes one

away from God or Truth, intensifies one's miseries. An education which neglects or ignores the fundamentals of worldly prosperity renders one helpless and unsuccessful in life. The present miseries, the bloody wars, the oppression of the weak and the innocent are all the outcome of the wrong bend that the present systems of education of the different nations has been given. It is, therefore, necessary that responsible people of all nations both men and women, clergy and laymen should pay proper attention to see that true education is imparted to their children in the interests of world amity and peace and the prosperity of all human beings. There can be no better, easier, quicker or more efficient method of raising the nations to their full stature and to mitigate human sufferings. May He out of his Infinite love and mercy bless all nations and guide their leaders aright !

16. To be blessed with success in religion, one must be truly sincere to the very core. One's daily spiritual practises or Sadhana must be regular and systematic. The morning and the evening hours for Jap and Tap must be fixed and adhered to at all costs. The whole of a day's work including hours of worship and respite must be fixed and stuck to without deviation.

Without maintaining strictness in the hours of one's daily toil, worship and respite one cannot attain the desired result so well and so soon. For, the mind is a dangerous thing and it can never be fully trusted. It deceives one in many ways. By its nature it tries to find some sorts of lame excuses to shirk responsibility. So, one must always be on the guard and strict. It is only through systematic work for a long time that the mind gets habituated to the thinking of God at least at fixed hours if it fails to think of Him at all times. The best time for meditation is 12 o' clock at midnight. An hour's work at midnight is equal to two hours work in the daytime. The next best time for meditation is at three to six A. M. and evening six to eight P. M.

17. Sadhakas (spiritual aspirants) must pay particular attention to their diet. This is absolutely necessary. The stomach must never be over-loaded; otherwise, it will not be easy to preserve Brahmacharya or to engage in meditation. The night meal should always be light. A cup of cold water drunk just before going to sleep is very helpful for the maintenance of Brahmacharya.

18. A person who talks too much, ardently desires to move in high circles or reads too many Scriptures can never become a Yogi. Control of speech is something very greatly to be learnt. There is so much of energy wasted in idle talk and gossip. These make the mind fickle and a Sadhaka must avoid them at all costs.

19. It is much easier to renounce gold and to brace one's heart against falling a prey to lust but to renounce and conquer the desire for name and fame is a very hard nut to crack. After conquering the desire for lust and gold many find themselves helpless against the desire for name and fame. But without overcoming this one desire no one should hope to reach the Goal.

20. Every action is followed by reaction. This cannot be avoided in the generality of cases. During the time of action the mind works with full vigour. Physical health is good and the whole environment seems to be helpful. But this state of mind and this state of things cannot continue for long. When the reaction sets in the mind becomes dull and meditation, insipid. Physical health also seems to run down and the whole environment looks like hell. A sorrow

unknown without any cause overtakes the mind. During such times many lose hope, some become mad by over-straining the mind and the brain, and some, owing to the severeness of the reaction, lose all hope, become desparate and commit suicide. I have witnessed two cases in which two Sadhus (monks) committed suicide during the period of reaction. The best thing to do to overcome this dangerous period is (a) to pray ardently and constantly to God, (b) to mix with or to move in the company of the holy or one's own Guru, (c) to fast with light diet, and (d) to keep regular hours for systematic work. Those who work systematically and regularly can easily overcome this dangerous period. This period of reaction differs with different persons. Some suffer constantly for a few days. With others the reaction sets in occasionally in a very severe form and continues for a long time. Prophet Mohammed suffered for full three years from this reaction and it was his wife who encouraged him and saved him. So, a Sadhaka must learn to know of this reaction period and be on his guard.

21. Success and failure follow each other. It is the law of life. All the pairs of opposites are inseparable–Good and bad, virtue and vice

alternate. But many get dejected by failures and give up their struggle or *Sadhana*. This is a very great drawback. It retards one's growth. For such Sadhakas there is no hope at all. Patience coupled with perseverance in spite of failures is the *sin-quo-non* of success. Ups and downs in *Sadhana* as in life are natural and must be faced manfully. Failures lend charm to success and one must face them boldly and march ahead undaunted by them.

22. Faith is a great force. It can work miracles–faith in oneself, faith in God and the Scriptures and faith in one's Guru and his words. He that lives, moves and has his being in faith has everything but he that loses faith loses everything.

23. Doubt is a great enemy of a Sadhaka. A doubting man will never reach his Goal. So it is better for a Sadhaka to let a bullet through his heart than let a doubt enter his mind.

24. Strength is life and weakness is death. Weakness is the great sin in this world. The weak command no worldly prosperity; much less is their gain in the spiritual realm. Only the truly brave heroes and heroines are blessed with sure success in every sphere of life. So, one must summon up true courage and, depending

on God fully, proceed along the chosen path undaunted by anything. But it must be remembered that the strength which strengthens the ego is no true strength.

25. We are what our thoughts have made us. As we think, so do we become. By constantly thinking of God, we become God but by constantly thinking of our weaknesses, shortcomings and sins, etc., we become weak and sinful. Our ideal and our goal must, therefore, be kept very high. We must always courageously stick to and follow high ideals. We should never be satisfied with or duped by titbits of success. Nay ! we should know no half way but fervently try to attain the Highest. God helps those who help themselves. This is a great fact. Without earnest, right and sustained effort nothing can be achieved.

26. When one makes headway spiritually by systematic work, one experiences the advent of Divine Light in various ways–through Divine visions, through certain Divine sounds such as Pranava, etc., and through being blessed with certain supernatural powers. These are mere indications of the progress one has made and nothing more. Nothing lasting or permanent is gained thereby. But when one progresses *substantially*, one feels metamorphosed. A real

vision changes the whole mind and character of a person. Ordinary visions are like the furlong and mile stones on the roadside to a weary traveller. But many Sadhakas make a big hubbub over these petty gains and deceive themselves and deceive others also. This is very dangerous. It only shows how weak and vulgar the Sadhaka is. If he allows his mind to indulge freely in the vain pleasure of making a display of his powers, he will lose sight of his ideal and pave the road to his own eternal perdition. Thus, a Sadhaka, anxious to attain the Highest must look down upon such displays as not only trash but really harmful and stick to his highest ideal.

27. When one attains concentration through Mantra-Jap or some other process, the Mantra-Jap or the process stops involuntarily. The mind then carries along surcharged with the meaning. Breathing becomes slow, smooth and steady. After the mind has carried along with the meaning, the latter merges in Divine Light (a sort of silvery light) and automatic *Kumbhaka* (stopping of breath) sets in slowly. The body idea either melts away or seems to grow bigger and bigger to become one with Infinity. After sometime the Divine Light is transformed into Lightlessness, i. e., a vast space which is neither

light nor darkness. When this happens, the body idea melts away completely and breathing stops completely and automatically. The mind then merges in the Infinite and the idea of subject, object and knowledge vanishes. Then there remains the Thing by Itself or the Ocean of Consciousness by Itself. That is the highest-pure Samadhi.

28. Birth under certain circumstances and environments is occasioned by past Karmas (past birth's actions.) It is not in the hands of a man to lead either the life of renunciation or that of a householder. It is the will of the Lord that works and guides an individual's life. God-realization is only a question of time. Every Sadhana is only a preparation. God-realization is not the sole prerogative of a Sannyasi (monk) which is denied to a householder. In terms of his past Karma, every individual has to cover a certain distance, before he comes face to face with the Supreme Reality. The time can be shortened by right effort, sincerity, complete self-surrender unto the Divine will, and by pure selfless love unto His Hallowed Lotus Feet. The idea of "I" and "Mine" is Samsara (this world of birth, growth, decay and death). That way lies bondage and hell. Such an idea must be

suppressed. Instead the idea of "Thou" and "Thine" should be made to grow. The idea and thought of God should be made to grow supreme in life. One should eat for God, drink for God, sleep for God—nay ! one's every heart-beats should be dedicated unto God. Every act should become a worship. If one does this, he will surely enjoy Moksha (Freedom) in this very life irrespective of the fact that he is a householder.

Sri Krishna says in the Gita : "O Arjuna ! he who sees Me in all things and sees all things in Me, never gets separated from Me, nor do I become separated from him." That is verily true. The love and effort of a Sadhaka for the realization of God may be of three kinds, viz., mild, middling or intense. Let us, for example, think of a person starting from Calcutta bound for Banaras. If he travels on foot, it will take him some months to reach Banaras. This slow speed in travelling may be compared to effort which is denoted as mild. The same man may, as well, travel by train. In that case, though the distance is the same, he will reach Banaras within a day or so. This increased speed in travelling may be compared to effort which is called middling in Sadhana. But if the same person travels by air he will reach Banaras

within a few hours despite the same distance. This may be compared to effort called intense in Ṣadhana. It is, therefore, the intensity of action on one's part which shortens the time and hastens God-realization, in the case of a householder or a Sannyasi (monk).

6

VIVEKA AND VAIRAGYA
(DISCRIMINATION AND DISPASSION)

The power of discrimination is one of the faculties of the mind and it works in the brain-centre. This faculty develops fully and reaches its climax in a Saint (God-realized man); it works in a middling way in a worldly intelligent person; in a mild way in an average person and in a very mild way in an idiot and in lower life. This difference in its working is occasioned by the degree of purity or impurity of the mind. It is this developed power of reasoning or discrimination that helps man understand and distinguish between good and bad, gain and loss, freedom and bondage, etc. As it manifests itself fully developed in man only, he is called a rational being. And it is with the aid of this developed faculty that, of all living creatures, man alone can attain Moksha or Freedom. But a vast majority of human beings misuse this precious faculty in hankering after mundane things and in enjoying evanescent sense-pleasures. And thus it is that they court bondage and misery instead of Freedom and Bliss.

Man himself is solely responsible for his enjoyments and sufferings, success and failures in this world. Some religious sects ascribe all the good things to be from and of God and all the bad ones to be from and of Satan, Mara or evil. But, as a matter of fact, good and bad, virtue and vice, etc., are all the products of the mind. The starting point of an act is desire. Desire develops into a thought and thought, in its turn, develops into an act. But before one actually acts, one discriminates or reasons and two things are always brought into conflict–the inner voice (the dictates of pure Conscience) and the impure mind. Just before an evil or sinful act is actually done a man must undergo a struggle. The inner voice warns him to beware and the impure mind urges him on to do it. Reason follows this struggle and in case the reasoning is proper, one checks and controls the evil desire and the evil act thereby. On the other hand, if there is no proper reasoning or if the reasoning faculty fails, one is led to perpetrate the evil deed. This inner struggle between conscience and the impure mind is the combat between what is godly and what is evil in human nature. The inner voice represents God and the impure mind, Satan or Mara. What we sow that we reap. If we plant a

rose graft we should hope to get beautiful roses in course of time but if we plant a thorny bush, what else than gathering of thorns shall fall to our lot. What we sowed previously in the form of good and bad desires, thoughts and acts we are now reaping in the present life in the form of pleasure and pain, fortune and misfortune. The ups and downs of our present life are the direct outcome of our own past doings; in the same way will the joys and sufferings in our future life entirely depend upon the good and bad desires, thoughts and acts that we indulge in this life.

Fate and effort work side by side in the life of a person. What we call fate is another name for the effects of our past acts. Fate and right effort are like two bulls fighting each other. If the bull of fate becomes powerful and wins, a man becomes a fatalist. But if the bull of effort defeats the bull of fate a man becomes a votary of right effort and begins to jeer at the fatalists. In case, both the bulls are equally strong, a man cannot decide whether fate predominates or effort and his life is a constant struggle. As an illustration, let us take a pen. If we carefully handle it, it works properly for many years, but if carelessly and roughly used, it gets spoiled

soon. But sometimes it so happens that, in spite of our care, the pen slips from our hand, falls on the hard floor and brakes. Here, the careful or careless handling of the pen can be compared to right or wrong discrimination and effort and the accidental fall and breakage, to fate. Thus, many events do take place in the life of a man even in spite of his carefulness and right effort, which is due to fate or the effects of past deeds. There are so many things which a man desires, thinks, plans and then puts into action. He does these acts because he wants to do them. But if he so likes he can refuse to do them. He has the choice and the power to do or not to do them. As an illustration, let us take the case of a man who wants to go to a certain place. Before undertaking the trip, he first desires, and then discriminates, thinks, reasons, plans and finally decides. Going or not going entirely depends upon his choice. No body compels him. He undertakes the trip according to his own choice and effort. But during the trip certain incidents and accidents may befall him which he never expected and never desired. These unhappy happenings, in spite of one's carefulness, etc., are due to his fate or the effects of his past

deeds. Thus, fate and effort work side by side in the life of a human being.

As fire burns, wind dries and water wets each by virtue of its own intrinsic nature–,so do sinful acts bring pain and misery and virtuous deeds, happiness and bliss in their wake, as a matter of course. No man can escape or avoid joy or sorrow, success or failure as a result of his own good deeds or misdeeds. Man suffers untold misery through doing heinous deeds for lack of proper discrimination. It is only through purifying the mind, developing the power of right discrimination and following the dictates of the inner voice that he can save himself from the troubles and tribulations of mundane existence. Impurity of the mind blunts the edge of the power of discrimination. And the mind loses its pristine purity through lust (*Kama*), anger (*Krodha*), greed (*Lobha*), infatuation (*Moha*), pride (*Mada*), and hatred (*Matsarya*). These six principal emotions are the real enemies of man. Of these, lust is decidedly the worst. It is the starting-point and provides the background from which so many ills emanate and receive their sustenance. Mad love for hunting, gambling, too much sleeping even in day time, prostitution, slandering, drinking,

dancing, singing love songs, taking delight in vulgar dramas, music and talk and aimless wandering are all the off-shoots of lust. And anger breeds, injustice, rashness; jealousy, hatred, persecution of the poor and the helpless, taking illicit possession of the property of others, cruelty, rash and high-handedness in speech and action. These emotions cause disaster in the mind and in the system. For want of discrimination a man becomes a dupe to these emotions–which, in turn, lead him to hell-fire through irrational and sinful acts. Drunkards, mad men, idiots and animals have little power of discrimination; so they act irrationally. Reason works through a wrong channel in impure minds which make men commit sins. To control the mind and the senses, and to enjoy Peace and Bliss, one must make proper use of the discriminative faculty and train and use it with circumspaction. Otherwise, it is liable to take the perverted course and lead one to eternal perdition.

Genuine and speedy growth of a man depend upon four factors : heredity, environment, ability and right effort. Everyone inherits at birth certain good and bad qualities from his parents. Children of the same parents develop in different ways under different circumstances, that is to

say, environments–viz., the place, the climate, the associations and the training in early years and afterwards also play a very important part. But it is equally true that children of the same parents brought up under the same environments develop in different ways. Some remain dullards while others become intelligent; some are physically weak but mentally sharp while others are strong both physically and mentally, etc. Here the third factor, ability, comes into play. Ability depends upon one's internal purity and mental growth, partly inherited through past life's merits and partly cultivated. A man may be blessed with noble heredity, favourable environments and good ability but if he lacks right effort, he will, in all probability, miss the Goal and make his life miserable. For wrong effort is like running headlong towards the East or the West to reach a certain place or thing lying exactly in the North or the South.

The idea of good and bad, pain and pleasure, etc., entirely depends upon ourselves—the way we discriminate and decide. A worldly-minded man has many desires that remain unfulfilled. He feels miserable at his failure to attain the objects of his desires. He feels dissatisfied even amidst plenty. But when the same man becomes

really dispassionate and renounces everything, he feels happy and peaceful even without owning a single pie. Likewise, our weal and woe, and all else in this world depend upon our way of discrimination and decision.

The entire world is nothing but a creation of our own minds as reflected by our discrimination and decision. A man generally feels extremely sorry when he loses a piece of precious stone, whereas a child knows no sorrow at its loss but it weeps and weeps when it loses its pennyworth toy. Again, if some very costly stones and some tempting eatables are placed on a table side by side and a child or an idiot is asked to select whatever he likes, he is sure to pick up the eatables and leave the precious stones. Thus, the value of a thing depends upon one's power of discrimination and decision. When an undisciplined youngman catches sight of a beautiful young girl, he feels involuntarily attracted towards her, but a man who has already discriminated and decided to observe strict Brahmacharya (celibacy) is not the least disturbed or agitated by her looks. Thus, the utility of a thing and its attractiveness or aversion thereto entirely depend upon one's discrimination and decision.

One's understanding and conception of the

world depend upon how one discriminates and decides. A worm born and living in a dirty pool, knows the world as represented by the pool. But a fish living in a lake or in an ocean has a higher conception of this world. Still better is the conception of a frog which lives both in water and on the dry land. An animal's conception of this world is confined to the jungle in which it lives and mixes. A bird which flies hundreds of miles over dry lands, forests and seas, has a better conception of this world. A child of three or four is quite ignorant of this world. Its world is confined to its home where it lives, moves and plays. An illiterate adult has a better conception of the world compared to that of the child, but he is unaware of the vast oceans, seas and dry lands which comprise this world. An educated man who has read geography, astronomy, etc., and who has travelled far and wide has still better understanding of this universe. All these different conceptions of this world are the products of knowledge one receives and the discrimination and decision one makes.

Discrimination and dispassion go side by side. True discrimination brings on dispassion. Proper discrimination and careful thought reveal that everything in this world is changing and

impermanent. Ours is a world of names and forms which undergo constant change. There is no reality in sense-pleasures. Mind itself changes and so does the intellect. But behind all these changes there is but one Thing that knows on change. It is the Self. This Self or *Atman* is Ever-the-Same, Immutable, Unalterable, Unborn, All-pervading, sexless, birthless, growthless and deathless. It is beyond time, space and causation and One only. Proper discrimination alone makes one understand the unreality of this world and the futility of the sense-pleasures and their objects. For lack of this, man forgets the unreality of the sense–pleasures and gets attached to the names and forms of the evanescent world-objects and thereby increases his miseries, worries and sufferings. Shorn of its names and forms, this universe, represents the All-pervading Spirit we call, God. There is nothing else besides Him. Real discrimination alone enables one to discard this mundane world and its objects.

Discrimination has seven stages depending upon one's purity of mind and mental growth. The first four stages belong to the objective side and the last three to the subjective. At the first stage one learns to discriminate constantly

and is enabled to distinguish between the Real and the unreal. One then discards the unreal and clings to the Real and all one's doubts regarding the same (Real and unreal) vanish. One feels convinced of and satisfied with the knowledge gained and hankers after no more. Thus one attains perfect mastery over the senses and the mind and thirsts intensely for *Moksha* or Freedom. At the second stage one attains the power of right enquiry. One ponders over what he has read and heard and realises it in one's life and acquires the firm conviction that one is above pain. With the attainment of the third stage of discrimination, the mind abandons the idea of *many* and remains steadily fixed on the One changeless Thing, i. e., Truth, God or Self. At the fourth stage one attains pure *Sattva-Guna* (*Sattva-Guna* predominates) and recognises directly in oneself the Truth : "I have fulfilled all my duties now and I am the Supreme Brahman or God." At the fifth stage of discrimination one remains unruffled and unaffected even by the most alluring *Siddhis* (supernatural powers) that manifest themselves. All distractions vanish and one's mind acquires and retains perfect poise. To one who attains the sixth stage of discrimination, all the external

things of names and forms cease to exist and one's mind rests solely in Brahman or God. Such one attends even to physical duties like eating, drinking, etc., at the promptings of others and is absolutely free from the actions of the three *Gunas* which totally disappear or hold no sway whatsoever. At the last stage of discrimination, one rises above the performance of any duties as one has no more duties to perform either by oneself or at the promptings of others. Such a one remains in perpetual *Samadhi*, and with the firm conviction of one's Real Nature attains perfect Peace, Bliss and Wisdom.

It is the attachment to the senses and their objects (the mundane things of the world) that brings on bondage. The idea of "I" and "Mine" is the cause of attachment. This idea of "I" and "Mine" is verily the hell. With this "I" idea as the centre, one builds up one's own kingdom or empire. All the stress and struggle that we witness in this world has for its object the satisfaction of this "I". Absence or negation of the ego makes one Free almost immediately. But man clings on stubbornly to this puny ego through ignorance and suffers hell-fire.

Man foolishly thinks that happiness consists in amassing wealth, in enjoying the sense-

pleasures and in winning a name or gaining fame. But do these things really make one happy ? No. They make one even more unhappy and miserable. In what way does real happiness then lie ? Surely in renouncing and discarding all the evanescent sense-pleasures and their objects. As has already been said, the world is nothing but the projection of one's mind. The whole world and the very ideas of pain and pleasure, etc., are all in the mind. The value of a thing lies in its utility which, in its turn, is determined by one's mind. It is the senses that drag the mind out constantly. The multifarious desires and thoughts for innumerable sense-objects make the mind restless and fickle. It is these desires and thoughts that dissipate the powers of the mind and make it lose its power of concentration. In order to gain real peace and happiness one must, therefore, control the mind and the senses for which complete dispassion for multifarious mundane things of the world is absolutely essential. Without the renouncement of the evanescent sense-pleasures, it is simply impossible for one to aspire to gain Peace and Bliss.

Renunciation is both external and internal, and the two are equally necessary to begin with. But internal renunciation is much more

important of the two. One who has attained internal renunciation can live amidst a plethora of sense-objects without the least risk or fear of attachment to them. Vairagya (renunciation) has five stages. At the first stage (*Yatamanam*) a Sadhaka (aspirant) tries not to allow the mind to get attached to the senses or to run after their objects. At the second stage (*Vyatirekam*) he tries to cut off all connection and attachment to the attracting sense-objects. At the third stage (*Ekendriyam*) the Sadhaka's senses are kept under restraint but the ideas of attraction or aversion to sense-objects are present in the mind in very subtle-forms. At the fourth stage of Vairagya (*Vasikaram*), the Sadhaka's senses and the mind are kept subdued without any idea of attraction or aversion (love or hate) to the sense-objects over which he is conscious of his undoubted supremacy. At the last stage of Vairagya (*Para-Vairagya*), the Sadhaka becomes a Siddha, gains the Highest or the True Knowledge of the Self, attains and experiences the perfect state of desirelessness and transcends the three Gunas (Sattva, Rajas and Tamas).

7

ISHTA-DEVATA AND ISHTA-MANTRA

1. Brahman or the Supreme Being is Nameless and Formless. The Formless aspect of Brahman is beyond the conception of a human being except when he enters the state of Nirvikalpa Samadhi (Transcendental-state). The Ocean of Consciousness by Itsalf is perceived only in this state of Samadhi in which perfect Adwaita (monism) prevails. Here the ideas of subject, object and knowledge merge into one another completely. Apart from this state, in the realm of relative consciousness, one lives in Dwaita (duality). In lower stages, name and form always go side by side and are quite inseparable. Thus it is that an ordinary man cannot think of God without the aid of a name and a form.

2. Along with the name-suggestion a person projects a subtle form of the name in the brain-centre according to the meaning of that name. So, when a man utters the word "God", he projects a certain subtle form of God in the brain-centre. Even they who hate and discard the worship of God through images as sinful and

claim to be able to think of God in Its Formless aspect, cannot do without the aid of an image, however subtle that image may be. When God, Sat - Chit - Ananda (Existence, Knowledge and Bliss Absolute) and Formless is to be thought of as the All – pervading Being, it can be done only with the aid of the vast sky or the vast expanse of sea water. Here the sky or the sea becomes the image. As a matter of fact, the finite mind cannot conceive of Infinity without the aid of a name and a form. It is only those persons who have the strength to make their minds free from all desires and thoughts at will, and who can hold their minds in void that can perceive, understand and enjoy the true Formless Aspect of God.

3. The Ultimate Thing is undoubtedly Formless and Nameless; It is One only without a second; yet, It takes innumerable Names and Forms also. It is both Nirguna and Saguna.

4. While learning to shoot, a soldier uses quite big objects or marks as targets to begin with. When he succeeds in aiming at them, he is given smaller and finer targets to practice on till he becomes a dead shot. In a like manner, does a novice who is unable to think of God in Its Formless aspect, take up certain Image,

Photo or Symbol as an aid. And to that Image, Photo or Symbol he ascribes all the Divine qualities and loves it, adores it and worships it with full faith. And when he is able to make headway spiritually, his mind becomes pure, subtle and one-pointed, his meditation and the object of his meditation become subtler and finer and finally, when he attains Samadhi, he perceives and conceives the Formless aspect of God. This Symbol—the god or goddess that he uses as an aid in Upasana (spiritual practice) is known as Ishta - Devata.

5. It is the Shakti (power) of Brahman or God that manifests Itself or evolves as mind and matter in this universe. Though the Supreme Power is One only, It manifests Itself in a variety of ways.

6. When the will of God (Ichcha - Shakti) manifests Itself in Creation, it is called *Nada* (most subtle aspect of a sound). Nada is the unmanifested essence of a manifested sound devoid of particulars such as sound, meaning and mental comprehension. When the Will of God comes to the point of Creation, it is called *Bindu* (point) or *Shabda-Brahman* (Brahman as sound or the Creative Brahman). Shabda-Brahman is the source of all manifested sounds, meanings

and mental comprehensions. It is from Shabda-Brahman that the whole universe and its beings are produced. The Sound of the first creative movement of Shabda-Brahman is "OM". From this one word, "OM" come forth all particular sounds, viz., lettered sounds with meaning and unlettered sounds without meaning. The word "OM" and its meaning denote the totality of the universe and hence "OM" is called *Maha Bija*. Under the One Supreme Energy there are fifty kinds of energies working in the Cosmos, and the activities of these energies produce fifty different kinds of sounds. The natural name of a thing is the subtle sound produced by the action of the moving force which constitutes it. It can be heard by the Yogic-mind. These sounds called Bijas are common to all the languages. As a result thereof, our Rishis gave fifty letters of the alphabet to the Sanskrit language. The sounds have no written script of their own. Any number of scripts can be coined to represent them. That is why we have so many scripts in this world.

7. The god or goddess that one likes, loves and adores the most is one's Istha-Devata and Its name is Istha-Mantra. Any and every name does not become a Mantra. In a Mantra there

shall be Maha Bija, Bija and the ascetic [illegible] the god or the goddess. A God-realized man–a real Guru or Teacher - alone can impart a Mantra to a disciple. This is known as Mantra-Deeksha (initiation). A Mantra without its Bija is not efficacious.

8. In giving Mantra-Deeksha the Guru selects the Istha-Devata and the Istha-Mantra according to the taste, tendency and the spiritual growth of the disciple. And the disciple accepts the Mantra and the Istha-Devata and carries on with Mantra-Jap, worship, etc. He worships his Istha-Devata overtly in the Image or in the Photo and covertly in his own heart. He presumes Brahman Itself in the form of his Istha-Devata and regards his Istha-Devata as his very Atman or Self. Thereby he does not worship a stone-image or a photo but the Supreme Being Itself. This kind of imagination and worship involes no sin and causes no hindrance or confusion in the way of the attainment of the Supreme Being. On the contrary, it helps a man immensely in purifying his mind, body and the Nadis which facilitates his rise to the attainment of the Highest.

9. There is no difference between God and Mantra (God's name). Every Mantra has great

power behind it. When a Mantra is well regulated, it helps a man and leads him to God-realization; but when the same Mantra is ill-directed, it ruins a person completely and leads him to eternal perdition.

10. What a mind thinks, it tends to become. When a man constantly thinks of his Istha-Devata and does the Japa of Istha-Mantra, his mind begins constantly to live in the Form of his Istha-Devata. And this constant one-pointed thinking leads him first to Savikalpa Samadhi (deep absorption of mind in form) and finally to Nirvikalpa Samadhi (deep absorption of mind in void).

11. Mantra helps a man in a variety of ways: (1) Every Mantra has great force behind it. The utterance of the Mantra according to prescribed rules produces enormous Shakti (power) in the Sadhaka (aspirant). (2) A proper use of the Mantra saves a Sadhaka from pitfalls and dangers, and from troubles and tribulations. (3) In order to drive away the numerous upsurging desires and thoughts one must attach one's mind to one thought and one object. A Sadhaka gains this purpose easily by taking to Istha - Mantra and thinking of his Istha - Devata. (4) In order to remove the past Samskaras (impressions) of the

Chitta (mind - stuff) one must give certain good and strong impressions (create certain good Samskaras) to the mind and to the mind - stuff (Chitta). Istha-Mantra and Istha - Devata help a Sadhaka considerably to produce these. (5) The ordinary mind cannot live without an object to think of. It must think of something or the other, and by thinking of God, and by repeating the Mantra constantly the mind which is formless and colourless takes the form of the Istha-Devata and, in the end, this practice leads one to the Final Goal, i. e., Nirvikalpa Samadhi, or the realization of the Formless aspect of God.

The Qualities of a Guru (Spiritual Teacher) : A Guru is one who has realized his own True Nature (attained Brahmanhood, God-realization or Self-realization). A man who has realized God is the master of his mind and senses. He is always pure, truthful, chaste, kind, compassionate and forbearing and has a perfect balance of mind in weal or in woe. With enmity to none and with Truth as his strength, he is same to all, the benefactor of all. With his intellect unsullied by any worldly or divine desires and without the least thought for name or fame he remains always steady and meditative with his mind fixed in the Supreme Self: Living on a measured and well - disciplined diet he is ever elert, the master of the sixfold evils like hunger, thirst, grief, infatuation, decay and death. He is friendly to the happy and merciful to the suffering. He can forget his physical body at any time and enter into Samadhi at will. He lives apart from the gross body just as the dry coconut does within its shell and works his body with purified ego.

Real Gurus may be classified under the following categories as under:—

1. *Dhatuvadi Guru*–He leads his disciples to salvation through the practice of various kinds of Sadhanas (spiritual practices).

2. *Chandana Guru*—There is a saying that sandalwood trees at a particular season and under the influence of a particular breeze impart their fragrance to other trees close by and transform them into sandalwood trees. Likewise, such a Guru imparts spirituality, elevates and finally liberates his disciples through his company.

3. *Vichara Guru*–He removes the sluggishness of the intellect of the disciple, clarifies their ideas about the Eternal Truth and the unreality of the mundane things, and slowly but steadily leads them to the Final Goal by constant appeal to reason and constant discrimination between the Real and the unreal.

4. *Anugraha Guru*–When pleased, he blesses, by his mere grace, a faithful and deeply devoted disciple.

5. *Paarasa Guru*—A piece of iron when touched by the philosopher's stone turns into gold. So is a disciple enabled to reach the Supreme Goal by the mere touch of a Guru brimming all over with supernatural powers. (He makes the

Kundalini Shakti rise up in the disciple from the Muladhara to the Sahasrara resulting in the attainment of Nirvikalpa Samadhi).

6. *Kachchhapa Guru*--He redeems the sins of the disciple by a mere glance and makes the Kundalini Shakti rise up in him to the Sahasrara to attain Nirvikalpa Samadhi and the Final Goal.

7. *Chandra Guru*—When the moon rises and its rays strike the Chandrakanta stone (moon-stone), the latter begins to ooze out water. In like manner does an ideal and faithful disciple, living far away from this kind of Guru, receive enlightenment through his extraordinary powers.

8. *Darpana Guru*–A mirror reflects one's own image. Likewise, such a Guru reflects the true Self of a devoted ideal disciple to him and reveals almost instantly to him the Whole Truth when the latter comes face to face with him.

9. *Chhayanidhi Guru*—Chhayanidhi is a mythological bird the shadow of which falling upon a man turns him into a king. Likewise, the shadow of such a Guru falling on a very faithful and obedient disciple imparts to him all the Wisdom and enables him to reach the Goal.

10. *Nadanidhi Guru*—Nadanidhi is a mythological precious stone, the very sound of which

turns the baser metals into gold. Likewise, such a Guru is moved by the sincere cries of his devoted disciple and blesses him with Moksha (Liberation).

11. *Krauncha pakshi Guru*—There is again a mythological saying that a particular kind of bird, called Krauncha pakshi, feeds its young ones by merely thinking of them. Such a Guru gives salvation to his disciple by mere thinking of him.

12. *Suryakanta Guru*—When the rays of the sun, concentrated and brought to a focus through a lens, are made to fall on a piece of paper or cloth, the latter catches fire, without the least intention on the part of the sun to burn it. Likewise, even the most unintentional glance of such a Guru falling upon his disciple suffices to make him (the disciple) reach the Supreme Goal.

Of these, the Gurus of the 1st. three catagories are ordinary ones but the other nine are extraordinary and only the far advanced, well disciplined, and extremely faithful and devoted disciples are fortunate enough to be blessed by them. That these extraordinary Gurus have supernatural powers is no wonder. A real Guru, in his pleasure, on finding a disciple fit to receive the grace can do anything and everything

for him, with the help of his supernatural powers. A knower of Brahman becomes Brahman Itself. That is why it is said that Guru is Brahma (the Creator of the universe), Guru is Vishnu (the Preserver of the universe), and Guru is Shiva (the Destroyer of the universe). Actually, there is no difference between the grace of God and the grace of a real Guru. But all the aspirants are not fit to receive the grace and do not receive it generally. The receiver of the grace should be a person much advanced spiritually. Only persons who have spent countless lives in self - discipline and self-control find such extraordinary Gurus and receive the grace easily as a result of their past merits. But sinful people with impure minds and wicked hearts can never expect to meet them. When a needle is covered with a thick layer of mud all-round, even the most powerful magnet, however near, has not the power to drag it to itself. But when the mud is removed, the magnet drags the needle even from a long distance. Likewise is the grace of God or Guru. Real Gurus and true disciples are not many. Most fortunate is the true disciple who gets a real Guru, and the attainment of the Goal follows automatically.

The dawn of the twentieth century has produced a new type of Gurus whose glory lives

in false propaganda. These Gurus have money and enjoy free board and lodging wherever they be. They enjoy the patronage of one or two newspapers or magazines and have at their service some laymen or the so called initiated to blow trumpets for them, sometimes even in vulgar ways. Some even keep paid men and women in towns and cities to find out rich or educated people of emotional, devotional, and religious trends of mind, and introduce these Gurus to them with all sorts of cock and bull stories about their supernatural powers. They also flatter these rich or educated fools who enamoured or lured by fair promises, succumb to temptation and fall an easy prey to their machinations. Such Gurus are thus finding it quite easy to run their shows with fair success.

Real Vairagya (renunciation) is something uncommon. When a man leaves his hearth and home in the true spirit of renunciation, he can never succumb to any temptation. Such a man cannot feel satisfied with things mundane. He kicks them away even as they come to him. Real Vairagya comes only when one is comfortable all-round, has no worry and no anxiety what-so-ever. Such a person, through proper discrimination, understands fully the unreality of the world and

its objects, shuns them and forgets himself in search of the Real. He seeks after the Truth and Truth alone and is not satisfied till he attains his end, for such a man there is no deviation from the right path and no fall through temptations of the worldly things and sense–objects.

Some, however, experience a sort of momentary spirit of renunciation through some shock of deep sorrow, discontentment, or disappointment, etc. Finding no solace and with no means of fulfilling their desires, they, feel disgusted with the world, renounce it, and become monks. They seem to be sincere for sometime, but then reaction sets in. During this period of reaction some go back to married life, while others, ashamed of doing so cling to their so called asceticism and find out ways, make plans and secure means to lead the easy - going life of propagandists and assume to themselves the role of Purna or Siddha Gurus. Some of these frauds style themselves even as Avatars (Incarnations of God) or as the Mother of the universe (the Creatrex) and the like. These presumptions on their part are, indeed, meaningless. It is downright blasphemy that may succeed in deceiving many ignorant people for sometime. Even great Rishis like Vasishta,

Viswamitra, Yajnavalkya, etc., who had supreme Wisdom and great spiritual power did not boast of being Avatars. What a pity that these pseudo-Gurus dub themselves as Avatars or Mothers of the universe ! In ancient times, Emperors and Kings were the props of Dharma and religion and their main defenders and protectors; but in these days of so-called freedom and enlightenment of the twentieth century such hypocrites are permitted unchecked and unrestrained to carry on their irreligious and nefarious practices. It only shows to what degradation we have come. The whole edifice of religion stands on the bed - rock of ethics such as truthfulness, love, celibacy, unselfishness, etc. It is nothing short of mockery of religion and Dharma for such persons devoid of all moral and ethical codes of conduct to style themselves as monks or nuns. A lier or a swindler can never make even an inch of spiritual progress. For him, God - realization shall always remain a dream. No person of true Wisdom can take to false propaganda. He can have no desire whatsoever for name or fame. As darkness and light can never exist together, so cannot Wisdom and ignorance (false propaganda and desire for name, fame, etc.,) go together. Truth - seekers should,

therefore, be very careful about these false propagandists and try to remain at a safe distance from them; or else they will fall an easy prey to the machinations of these preceptors.

The Necessity of a Guru : We come across a variety of people in this world. There are some who are spiritual giants. They are born almost perfect with Sattva - Guna predominating. They are born with a legacy of good Samskaras (merits of past births) and are fully aware of the purpose of their birth and the message they have to impart. They always keep their Goal in view. From their very childhood they begin to build up their character, observe strict Brahmacharya and develop adamantine will-power. They make quick decisions with a definite "yes" or "no". There is no procrastination about them. When these spiritual and moral giants make up their minds and say "yes" they carry out their will against odds. They surmount all obstacles and know no defeat. But if they say "no" nothing and nobody can force or induce them to go against their will. Their bodies, senses and their minds act in unison and obey their will. Having worked hard and consistently in their previous incarnations

they start their new career as luminaries and without the aid of any book or teacher, follow the dictates of their inner voice, discover the true path for them-selves, follow it tenaciously and realize the Highest Truth. For such people there is no need of a spiritual teacher or Guru. But how many spiritual giants like these there may be ? They are, indeed, rarely to be met with.

Apart from these great Souls, there are millions of human beings who need help and guidance. The spiritual path is long and weary and beset with many dangers and pitfalls. There is no short-cut for God-realization. Reading of Scriptures and consultations with and teachings and guidance of men who have realized God and know the path well are, therefore, absolutely necessary for them to make headway spiritually by avoiding the mazes, the precipices and the eddies that abound and by receiving the necessary encouragement. Sadhakas or spiritual aspirants can be classified into three main groups. There are those very intelligent people who can be likened to bees. As the bee flies from plant to plant and visits flowers, collects sweet and fragrant juice and converts it into pure honey, so do these Sadhakas grasp and digest whatever they read and hear, follow them implicitly in

their lives and attain the Goal. Here, in this case, the books and their authors, the Scriptures and their precepts serve the purpose of the Guru. There are the other Sadhakas who require to be instructed only once. They grasp the thing only when instructed by a Guru but they carry out their Sadhanas (spiritual practices) themselves and attain the Goal. Then there is the third kind of Sadhakas who require to be instructed repeatedly. In some of these cases the Guru has not only to repeat the Truth and to show the path very often but has also to use force sometimes to make them understand and work.

To make headway spiritually and get speedy response depends upon choosing the proper Istha - Devata, the Diety that one likes, loves and adores the most and the Istha - Mantra. To find these out is no easy task. Everyone cannot do it. Only a true Guru, with his power of high intuition can find out the proper Istha - Devata and the Istha - Mantra which differ with different people according to their tastes, their tendencies and the purity of their minds. The giving of Mantra - Deeksha (initiation) has, however, a deeper significance. In giving it, a Guru gives the disciple a new body, i. e., Dharma - Kaya (body of righteousness), removes his sins, and

imparts to him spiritual powers to elevate him. Ordinary people, taking upon themselves the role of Gurus, and initiating disciples, sink much lower and very often suffer from incurable diseases. Even the true Gurus sometimes suffer physically when initiating disciples because of the sins of the latter. But these great Souls, in undergoing suffering for sometime, destroy the sins of their disciples which would have taken them (the disciples) some births and consequent sufferings to wipe out. These facts which may seem hardly believable by cmmon man are based on the experiences of these great Gurus.

How to Select a Guru : Every great person is generally surrounded by three types of people: the admirers, the haters and the indifferent. A majority of these people belong to the first two categories and only a few are found indifferent. Both the admirers and the haters lean to one side and lose sight of the real truth. The admirers give values and meanings even to the faults and sins of the great person. Their love and admiration for him make them blind. On the other hand, the haters discredit even the good and noble traits of the person's character and are always on the look out to discover and pick out his frailties and shortcomings. Often

these people take recourse to nefarious ways and means to defame him. They often concoct and fabricate vulgar incidents concerning him. Their hatred for him so warps their outlook that they see nothing but ill in him and stop short at nothing to revile and discredit him. A judge, however, should be strictly impartial. He should be above love or hatred for any one. Then alone can he reach the truth and pass an honest judgement. In the same way, in selecting a Guru one should not fall a prey either to the exaggerated statements of the admirers or the malicious vilifications of the haters. A Guru should never be chosen off-hand or without good thought. He should be studied thoroughly and his good and bad qualities noted. There should be no hurry about it. The Guru, too, should be given enough time to study his would-be disciple. The latter should use all his intellect and sound judgement in making a decision. He should pray to God with a travail heart to guide him to enlighten him and to help him in making a correct choice of a real Sad-Guru. That is the best and the safest way.

Often people choose their Gurus and the Gurus also adopt disciples without proper tests. Such connections have always ended in

misunderstanding,
misery. Some people become disciples for the lure of a place for lodging and boarding. Others do so for putting on the orange robe (monk's robes in India) or for ease and physical comforts. Such people are soon disillusioned and repent their folly. They get dejected with the shallowness of their Guru and leave him and his Ashrama. At last, they become wandering mendicants or beggars and ruin their whole career. Cases of this kind have come to our personal notice.

How to Please the Guru : When once a man selects his Guru after mature consideration he should have implicit faith in his powers and Wisdom. He should have no eye for his draw'-backs, if any. He should treat him (the Guru) like God, love him wholeheartedly and serve him devotedly. The words of the Guru must be a law to him. His behests should be carried out even at the risk of life. He must never say no to him even if he asks him (the disciple) to jump from a house - top. For, the Guru who bids his disciple to do such an act has also the power to save him from every kind of risk and danger. The Guru is to be obeyed implicitly. One's mind, body, wealth and everything else is to be offered

at his hallowed feet. There must be real self-surrender on the part of the disciple. There should be no secrets to hide from him. The Guru must know the weal and the woe, the vices and the virtues, etc., of the disciples. He should be regarded as the very Atman of the disciple and there should be no reservations with him. One should offer everything unto God and Guru (both are the same), work ungrudgingly and without grumbling, wait patiently and as surely as night follows day will the Guru, in time, help, elevate and lead one to God-realization.

1. Imagine sun's light falling directly upon a clean mirror and thence reflected upon the surface of (i)flowing muddy water, (ii)flowing semi-clean water and (iii) clean stagnant water slightly disturbed by ripples. The reflected light of the sun falls upon these three different surfaces equally, but we miss to catch the reflection of the sun completely in the first case, we catch it a little in the second, and we see an image of the sun in the third though the ripples disturb a clear vision thereof. Only when the water surface is calm and clean do we see the reflected image of the sun in the water. The disturbances which give rise to these differences in perception lie in the water, and not in the mirror or the sun. The sun may be compared to God or Brahman, the mirror to Jivatman (Self) and the three surfaces of water to the three kinds of mind, i. e., mind with Tamo-Guna predominating, mind with Rajo - Guna predominating and the mind with Sattva - Guna predominating. (The minds of people can further be divided into many more classes but for the sake of convenience, we shall divide them here into

these three main kinds only.) The method adopted to make the mind clean, pure and calm so that it may reflect the Self clearly is what is known as Sadhana.

2. The Supreme Being living inside a body is called Jivatman and Its chief instrument is the mind. The mind gets its light and life from the Jivatman. The Jivatman knows the world through the mind and the mind, in turn, knows the world of name and form through the five senses. The world is nothing but a projection of the mind and this projection is of the nature of the Guna predominating in the mind. So the same world is perceived in three different ways by the three kinds of mind. A Tamo-Guna mind is in utter darkness and devoid of wisdom. A Rajo - Guna mind is active and restless while a Sattva - Guna mind is clear, sharp, peaceful and well - composed. As such, a Tamo - Guna mind fails completely to catch the glory of the Self (Atman or Jivatman). A Rajo - Guna mind catches a little of the glory of the Self and understands it a little, but on account of its intense activity, it fails to realize it to any extent. And it is in the Sattva - Guna mind only that the Self is clearly reflected to enable one to catch a real glimpse of the mighty grandeur

and wonderful glory of the Self. To realize the Self fully one must go even beyond these Gunas and the efforts made towards that end are known as Sadhana.

3. A nurse, in-charge of a nursery, gives a variety of toys to the childern to play with. The children get attached to their respective toys and get deceived by their names and forms without knowing their real nature. When a child misses its toy or when another child snatches it, it cries and cries till it is hoarse. The child is, indeed, ignorant of the material and the perishable nature of a toy; but the nurse knows its real worth and she is not, in the least, misguided by its name and form. In like manner, differs the angle of vision of a Saint and that of an ignorant man regarding this world. The latter gets attached to the things of the world consisting of names and forms but the former sees One Thing only, i. e., God behind the innumerable names and forms. A Saint knows that these names and forms are changeable and false and the only changeless and all-pervading Thing amidst this changing scene is God or Brahman. The methods adopted to remove this delusion of the mind to know the *real nature* of things and finally to realize God, are known as Sadhana.

4. When a man attains Nirvikalpa Samadhi the ideas of Freedom or bondage, pain or pleasure, birth or death, etc., vanish and lose their values. Even this world ceases to exist. There the Ocean of Consciousness by Itself only lives and pervades. But the number of people who attain this state of Samadhi is really very small. To ordinary people the world appears more real than God Himself. The efforts made and the paths followed to reach the state of Nirvikalpa Samadhi are known as Sadhana.

5. When we stand on the earth and look around us, we perceive things of different kinds, such as trees, houses, etc. But when we sit in an aeroplane and ascend higher and higher, the houses and the trees look almost alike and going still higher up, we perceive nothing but a vast expanse, a void in which the things we previously saw all vanish. In like manner, does an ignorant man see a variety of things in this world; but when he makes headway spiritually, his angle of vision changes till he attains Nirvikalpa Samadhi in which everything vanishes for him. The process through which one must pass to attain such heights is called Sadhana.

6. Good and evil deeds are like gold and iron chains which bind people. Both can be used

to bind alike. But in order to remove the effects of sinful acts one must do good deeds, and when the sin is removed one must try to go beyond these. We run a thorn into our foot, and in order to remove it, we make use of a good, fresh thorn or a clean needle. When the thorn is removed, we throw it away and discard the fresh thorn or the needle as well. A sinful act is like the thorn that enters the body and a good deed is like the new thorn or needle that is used to remove the broken thorn. The methods adopted to remove the effects of bad Karma (past sinful acts), to learn the secret of work, to go beyond the idea of good and bad and lastly to attain God - realization are called Sadhana.

7. The mind has four main faculties, viz., willing, feeling, thinking and gathering (the tendency to concentrate). But all of them are not equally developed in an ordinary man. In the vast majority of beings any one of the faculties predominates over the other three. To suit the particular predominating faculty of the mind, there are four different paths in religion, viz., selfless work (Karma - Yoga) for the willing faculty, devotion (Bhakti - Yoga) for the feeling faculty, philosophy (Jnana - Yoga)

for the thinking faculty and psychic - control (Raja - Yoga) for the gathering faculty. The rules and regulations laid down in the different paths to be adopted and followed by the Sadhakas (aspirants) to attain the Final Goal are known as Sadhana.

8. To speak the truth always, and to adhere to it in thought, word and deed even to the point of death; to practice non - injury to all living beings in thought, word and deed; to observe perfect Brahmacharya (celibacy) in thought, word and deed; to think rightly and to give away in charity to the right and deserving persons; to practice humility even when one is strong, powerful and successful; all these are Sadhanas. Austerity is Sadhana and so is restraining the senses and controlling the mind. To do Mantra - Jap (repeating God's name), to do an act of self - sacrifice, to do work for work's sake without the least expectation of the fruits thereof, to love God whole - heartedly and to worship Him with devotion are Sadhanas also. Constant discrimination between the Real and the unreal, discarding the unreal and holding on to the Real is called Sadhana. Meditation, practice of Pranayama, making the mind free from all sorts of desires and thoughts at will,

the acts of complete self - surrender, free service to the nation, helping the poor and the needy and getting rid of the desire for name and fame are the other Sadhanas.

10

SELF-SURRENDER

1. To get rid of the ego idea fully even in thought, word and deed, to place the body, the senses, the mind, the will, the ego and the intellect at the Hallowed Lotus Feet of God and to submit oneself to the working of the Divine-will are acts of complete self - surrender.

2. There is no difference between complete self - control and complete self - serrender. As a matter of fact, complete self - surrender can be practised only by the man who has complete self - control.

3. A man who has attained complete self-surrender acts like a fallen dry leaf which has no will of its own but is completely at the mercy of the winds. Likewise, does a man of self-surrender submit himself to the working of the Divine - will. He has no choice of his own—

he has no selection to make. Weal or woe, pain or pleasure, good or bad, etc., whatever comes his way without the least desire on his part he accepts as God - sent. He faces all the pairs of opposites patiently, boldly and without grumbling. He never gets elated in success nor dejected in failure.

4. With perfect self - surrender to God, one can have no desires and no planning. For, desires and planning are only the outcome of the filthy ego.

5. Without strong and sustained effort it is not possible to achieve complete self - surrender. Even after hard struggles when one comes face to face with failures, troubles and tribulations, the ego gets hard knocks from all sides, does one understand and recognise the limited powers of one's mind and intellect, and then alone does one try to resign slowly unto the working of the Divine–will and to crave for Divine Grace.

6. The Divine Grace is everywhere like the free breeze. Of the innumerable boats waiting on the seashore to sail, some have unfurled their sails while the rest have kept their bound. The breeze blows freely, but the boats that have kept their sails bound cannot move, while the others catch it, move and reach their destination.

The act of unfurling the sails of the boats may be compared to right effort that enables one to feel the Divine Grace which enables one to take safe shelter at the Hallowed Lotus Feet of God.

7. The human intellect is limited; so is also the exercise of the will-power. Both of these can work within a small circle and cannot go beyond it. They act like the cow tied to a peg with a rope which can walk or graze freely inside the circle that the rope allows it to make round the peg. Beyond the circle she cannot go. The rope gives her a pull and holds her in check. After many efforts and failures the cow realizes its limited powers and the strength and control exercised by the rope and the peg; and then, she gives up the effort and begins to wait for the arrival of her master. The efforts on the part of the cow leading to her waiting for the arrival of the master can be compared to self-effort and self–surrender.

8. In his ignorance man thinks that he can do anything and everything. At the start of life he is very optimistic in his views and feels proud of the little tit-bits of success that attend his efforts. After sometime he receives kicks from different sides, faces failures,

troubles and tribulations and, through sufferings, realizes his mistakes and weakness, and then, slowly but steadily, he begins to lean upon God and to pray for help and guidance. Thus it is that after many efforts and failures alone does a man begin to have real faith in God and to practice self - surrender.

9. A man who has gained complete self-surrender enjoys perfect equanimity of mind at all times and under all circumstances; for he sees the Divine Hand in pain and pleasure, gain and loss, good and bad, etc, etc.

11

MANTRA (NAME OF GOD OR GODDESS)

It is the Creative Power of God that evolves as mind and matter and produces multifarious names and forms in this universe. This Creative Power consists of three Gunas, viz., Sattva, Rajas and Tamas (the nature of Sattva - Guna is to reveal the Real Nature of the Spirit; Rajas binds one to activity, while Tamas binds one fast to ignorance and bondage). These Gunas are the substance as well as the qualities of the Creative Power of God. As fire burns, water wets, and wind dries, each by its very nature, so is it the very nature of the Creative Power of God to create, to preserve and to destroy worlds and worldly objects with the help of these Gunas. Wherever there is creation, wherever there is name and form, these three Gunas must prevail. There is not a single object devoid of these Gunas. It is the Gunas that distinguish and differentiate a being from a being, a man from a man, a man from a woman and a human being from an animal, etc. When these three Gunas are in equilibrium, it is the state of involution. Then there is no creation. When these Gunas

make a stir and lose their balance, creation takes place. Just before that in making a stir, the Gunas produce a very subtle sound and that sound is called Shabda-Brahman, i.e., Brahman or God as sound. This sound is "OM". From the word "OM" comes this visible universe. This word "OM" is called Maha Bija. And it represents time, space and causation; creation, preservation and destruction, the three Gunas; the different gods and goddesses; multifarious worlds and their objects; the three Vedas, etc., etc. From "OM" are all ideas, languages or sounds in which these ideas are expressed as words and their objects derived.

A Mantra is a manifested sound. It is the particular name of a god or goddess. The Ultimate Thing is One only and It is Impersonal and Infinite. Yet, It manifests Itself in manifold names and forms to suit the tastes and tendencies of the devotees. The god or goddess thus chosen to purify and control the mind is called Istha-Devata and its name becomes the Istha - Mantra. Every Mantra has a great power behind it. The power of the Mantra is the power of the Deity. There is no difference between God and His Name. When a Mantra is well-directed, it saves a man; on the contrary, when it is ill-directed, it ruins him completely. Every Mantra

consists of three parts, viz., Maha Bija, Bija and the particular name of the god or goddess. As we have said "OM" is called Maha Bija. Every Mantra begins with "OM" and It is common to all Mantras. The multifarious gods and goddesses are the numerous cosmic forces which work under that One Supreme Energy or Creative Power of God. When these energies originate and work they produce certain subtle sounds which can be heard by the Yogic - mind (highly pure, subtle and one -- pointed mind). These are the Bija Mantras of different gods and goddesses. Again, these gods and goddesses have certain names that are commonly understood by ordinary people. So, in a Mantra there are three things, viz., Maha Bija Bija and the particular name of the god or goddess as it is commonly known. Any and every name of a god or goddess does not become a Mantra. Any name of god or goddess without its Bija-Mantra does not bear immediate fruit. Very often people doing Sadhana (spiritual practices) without proper Mantra, get disappointed even after long practice. The Guru (spiritual guide) selects the Istha-Devata and the Istha-Mantra for the disciple according to the taste and tendency of the latter. Any man and every man cannot occupy this

most exalted position of a Guru and know exactly the taste, tendency and inclination of the disciple to give him the right Istha-Mantra and to point out to him the Istha-Devata. This can be done only by a God-realized man. Such a man alone can be the real Guru to give Istha-Mantra to others and to guide them safely along the long, tedious, weary and unknown spiritual path. When one gets one's real Istha-Devata and Istha-Mantra from a real Guru, one gets speedy results and reaches the Ultimate Goal without much difficulty and delay. For, a real Guru gives an upward push to the disciple with the parting of the Mantra. As a Matter of fact, an ideal Guru gives a new life and new body (spiritual body) to the disciple at the time of Mantra-Deeksha (initiation).

12

MANTRA - JAP (REPETITION OF GOD'S NAME)

A Saint who has realized God perceives Him and sees the Divine-Hand and Divine-purpose in each and every object, event and incident. But an ordinary man sees this world in quite a different light. Man suffers in this world because of wrong desires, thoughts and acts. Our present enjoyments and sufferings are the outcome of our past good and bad desires, thoughts and acts. And our future weal or woe depends wholly upon our present desires, thoughts and acts. Desires are the cause of this Samsara (the wheel of birth, growth, decay and death). When the desires completely subside in a person, he or she attains Samadhi (Transcendental - state) and attains Emancipation. In this connection some may put the question - "Is it possible to remain without any desires and thoughts ? Can the mind remain without an object to think of ?" To these questions the answer will be a bold 'yes'. To give an example–in deep - sleep - state the mind

does not desire and think of anything. Then everyone lives without desiring and without thinking of any object. One enjoys this state of mind as a result of fatigue and tiredness. But by cultivation and training the mind and by gaining perfect control over it, one can make it free of all kinds of desires and thoughts and keep it in void (Nirvikalpa Samadhi) at will. This requires systematic hard work. It is, indeed, a herculean task. It is not the work of one or two days, or months. It is a life - long struggle with most of us.

To control the mind. different people and different sects adopt different symbols and symbolisms. The different rituals, images of gods, goddesses, Saints and other paraphernalia of religion have been brought into vogue simply to help men to bring their minds under control. The Ultimate Truth is One only. It is Nameless and Formless. This Formless aspect of God cannot be conceived by the finite mind. It can be experienced only in the state of Nirvikalpa Samadhi. Apart from this Transcendental-state, name and subtle form always go side by side, and whenever a desire and a thought arise there

also arises with them their subtle form in the brain - centre.

Good and bad desires and thoughts cause bondage. They are like gold and iron chains respectively and can be used to bind a man. But in order to remove our sins and the impurities of our minds we have to desire good and right things and do good and benevolent acts. When the mind becomes pure and one - pointed, one automatically goes beyond the ideas of good and bad and attains Samadhi. But before one is enabled to attain this state, one must give up even the desire for Moksha (Liberation or Freedom). For, every desire (even good) acts as a bondage and proves an impediment to the attainment of Samadhi.

Out of innumerable methods adopted to purify and control the mind, the easiest, the safest and the most efficacious is that of doing Mantra-Jap. As has been said, every Mantra is a great force and there is no difference between God and his Name. When God's Name is constantly taken It purifies the body, Nadis (nerves) and the mind. It also helps the wandering mind to come to a point instead of running after sense-objects. God's Name has tremendous power behind It and It saves a man from all kinds of pain

and misery and various troubles and tribulations. One also maintains sound mental and physical health automatically by doing Mantra-Jap.

Even children, aged men and women can take up and do Mantra-Jap with great benefit. One does not stand to lose anything by doing it; one gains immensely instead. In doing Mantra-Jap, there is no danger whatsoever. Only one must do it with a pure and loving heart. One should be simple, frank and child-like before God. One should take His Name with full faith and love. One must do Mantra-Jap in a calm state of mind and body and in a sitting posture both in the morning and in the evening. One must fix the time for it and the number of Japs to be done daily each time. One should never leave one's seat till the fixed number of Japs is finished. Apart from doing Jap at fixed hours,one must engage the mind in doing Mantra-Jap while working throughout the whole day, so that every piece of work becomes a sort of worship. When Mantra-Jap is done with sincerity, pure love and faith, one gets speedy results.

Some count the Mantra-Japs with the aid of beads. Others count by the aid of fingers and some others go on uttering Mantra without counting. While some may find it easy and

beneficial to use the beads, others may find it difficult and irksome. One must, therefore, know what suits one, get instructions from one's Guru and adjust accordingly.

Mantra-Jap is done in three different ways. The best kind is the doing of it in the mind. The second way of doing it is to part the lips while reciting the Mantra but not to make it audible to a person standing close by. The third way of doing it is to recite the Mantra loudly so that people hear it clearly. This is the lowest kind of doing the Mantra-Jap. These three ways of doing Mantra-Jap are respectively called Sattvic, Rajasic and Tamasic. Spiritually advanced people find it easy to do mental Mantra-Jap. Persons whose minds are not pure and wander here and there find it easy to do Mantra-Jap in the second way, while spiritual tiros find it convenient to resort to the third method and thereby bring the wandering mind to the object of meditation.

As we have already explained, Mantra-Jap is done with the name of one's Istha-Devata (chosen Deity, i.e., the god or goddess that one loves, likes and adores the most). While taking the Mantra and doing the Mantra-Jap one must

presume that one's Istha-Devata is actually sitting on a full-blown lotus in one's heart-centre and one must fix, drag and force the wandering mind to that heart-centre and try to fix it on the Hallowed Lotus Feet of one's Istha-Devata. When this is done constantly, the wandering tendency of the mind disappears, it slowly regains its pristine purity and strength and one realizes God and attains Liberation.

13

A WORD TO SPIRITUAL ASPIRANTS

Observe Brahmacharya (continence) in thought, word and deed. Without establishing oneself in Brahmacharya not an inch of progress can be made on the spiritual side. Brahmacharya is strength. Brahmacharya is life. Through Brahmacharya alone can one aspire to Brahma-Jnana (God–realization and Wisdom). Without establishing oneself in perfect Brahmacharya Brahma–Jnana need not be even thought of. Brahmacharya is the very foundation upon which the whole super - structure of religion rests. When established in Brahmacharya one automatically completes $\frac{3}{4}$th of one's Sadhana (spiritual practice). Even a married man or woman who wants peace, happiness and success must observe Brahmacharya after begetting one or two childern.

To start with, an ordinary man or woman cannot observe Brahmacharya in thought as he or she has no control over the mind and thought-functions. Such people must pay particular attention to Brahmacharya in word and deed.

When one makes steady progress in these two, the mind begins to become pure, subtle and one-pointed and the observance of Brahmacharya in thought is facilitated.

Do not mix freely with persons of the opposite sex in the initial stages and avoid unnecessary talks with them. For, the observance of Brahmacharya implies sexual fasting which keeps the senses very keen. But there is a time when one goes beyond danger, i. e., when one attains Samadhi, and then one may live, nay even sleep in solitude with a person of opposite sex without the least risk of carnal desires and thoughts being aroused. But before attaining that state one must be very careful and should take all precautions to avoid failure and disappointment.

Keep the bowels clean. Never suppress the calls of nature. Urinate before going to bed. Never sleep just after a meal. Go to sleep at least one hour after the night meal. Take a cup of cold water just before going to bed. Never get up suddenly from meditation nor do any work or go to sleep just after. The observance of these tips will be a great help in securing Brahmacharya. (For a detailed description of Brahmacharya and its rules, please refer to the

author's book : "THE WAY TO PEACE, POWER AND LONG LIFE").

Be regular and systematic in work, worship and respite. Make a time - table and stick to it at all costs. Have fixed hours for attending to different kinds of work, etc. Do not neglect any piece of work even if it be unimportant. Regularity in daily conduct helps one immensely to control one's mind and to increase one's will - power.

The mind is prone to shirk work and responsibility. That is its very nature. It will always find some sorts of lame - excuses and loop - holes to deceive one. So sit tight upon it. When one has made up one's mind to do a thing, one must do it there and then and not wait for tomorrow. Tomorrow would never come.

Be simple in dress, eating, drinking, etc. Do not be extravagant in anything Be gentle and kind to everyone. Never bend knees to riches and to worldly powers, nor despise the poor and the weak. Do not be the least proud of anything.

A Sadhaka (spiritual aspirant) must avoid three things if he wants to be successful. These are : the desire to move in high circles, the desire to read too much of Scriptures and too much talking.

A real Sadhaka after some hard struggles renounces Kamini and Kanchana (lust and gold) but the desire for name and fame remains stubborn with many and works unconsciously. To overcome this latent desire is a hard nut to crack and many, too entangled in its meshes, forget their true aim and object and miss the Goal. So watch this devilish desire carefully and nip it in the bud.

Avoid loose talk. Do not mix freely with each and everyone. Exercise control over your speech. Unnecessary talk deprives one of great mental and physical power. Every word spoken is nothing but a certain amount of energy leaving the body. Generally, persons who indulge in loose talk are not men of action. They while away their time in idle and tall talk.

Be practical. Be regular in daily Jap (taking God's Name), Tap (meditation), study, etc. Try to sit for meditation four times a day in the morning, at midday, in the evening and at midnight if speedy results are expected. An hour's meditation at midnight equals two hours in the day-time. In the beginning it may be found difficult to get up at midnight and to meditate but after a little hard struggle it would

be found to be quite easy an affair and one of real enjoyment.

In order to be successful in meditation and to overcome sleep and lethargy one must regulate one's food and drink. Never overload the stomach nor take only one meal during the whole day. Sit down to eat meals three or four times. Take light food and drinks at night. This will keep one's mental and physical health in a normal state of working to enable one to make steady spiritual progress and to enjoy meditation.

Those who take only one meal in the course of a day necessarily overload the stomach and are unable to do any mental work for two to three hours after their heavy meal. They are also automatically over-taken by lethargy.

The efforts that a Sadhaka (spiritual aspirant) puts forth can be grouped into three main classes, viz., mild, middling and intense. Suppose one has to go to a certain place five miles distant. The distance can be covered on foot, on a bicycle or by a motor-car. The time taken to cover the same distance in three different ways as specified above differs considerably. Likewise, by right intensive effort one can attain God-realization at an early date. The intensity of work, however, should not be brought on sudden-

ly and all at once but it should be increased slowly and steadily.

Do not strain the mind. Do not overwork the body. Avoid heavy physical work also. With heavy physical work one cannot carry on with steady mental work or succeed in controlling the mind.

Mix with good people, men of character and God-realization. Do service unto them with deep love and regard and without expecting anything in return. Love and revere your Guru with all your heart and have intense faith in him. Such conduct purifies one's mind and heart and helps one in meditation and makes God-realization easy.

Do not talk ill of others and never find fault with other's short-comings. Talking ill of others or about the sins of others makes one catch the contagion and become a sinner. So avoid this evil and the consequent fall.

Be sympathetic to the weak and the suffering. If possible, try to render them free service. This will help you and elevate you.

Avoid life of long solitudes in the beginning. A novice cannot engage his mind in meditation all the twenty - four hours. During the time of action one may find it pleasant to do so and one

may think that one has almost neared the Goal and God - realization is only a matter of a few days. But such a state of mind does not continue for long. Reaction sets in. Then the mind fails to work. One finds the environments uncongenial. One's physical and mental health remains subnormal, the hidden and suppressed desires come into play, the senses and the desire to enjoy their objects are very keen and powerful; and an unknown sorrow overtakes the Sadhaka. A novice cannot withstand all this and the abnormal straining of the mind causes brain disorder, and even madness and some are known to have committed even suicide. In the initial stages, a long stay in solitude is as bad as living amidst sense-pleasures and their objects. Only an advanced Sadhaka (spiritual aspirant) can live safely in solitude for long and engage his mind in meditation even during the time of reaction. He can even overcome reaction at will. For spiritual tiros only a few days of solitude in a month should suffice and prove of much help.

You are the best judge in regard to your food and drink. You must know your constitution and the climatic condition and see which kind of food and drink would suit you and keep your mental and physical health in normal condition.

Avoid any food that produces abnormal heat or cold and that may not be properly and easily digested. Avoid any food that may bring on sense - irritations or lethargy. In very cold climates, heat - producing food and drinks may be a necessity, but in a very hot climate, only cooling food and drinks would be needed. So, the Scriptures have not prescribed any one kind of food and drink for all people alike all over the world. Nature Herself has provided different countries with different fauna and flora in different seasons. Take a lesson from Nature and make no mess of food and drink.

The tongue becomes impure by lying, back-biting and gossip; the heart, by lust, anger, greed, jealousy, hatred, etc; the eyes, by carnal sights and the ears, by hearing the slander of others. So, make sure to avoid these things at all costs.

A bee sits on a variety of flowers with all kinds of smell, good and foul but it takes only the sweet juice from the flowers and transforms it into pure honey. Likewise, take the best things from everyone, even from the ant, and build up your character. Find out your own short - comings and drawbacks and try to mend them. Lead an ideal life. Thereby you will be

rendering true service unto the vast humanity than the so called reformers.

Whenever there is a conflict between the head and the heart (Conscience), always abide by the dictates of your heart (pure Conscience). Thereby you will always get the right guidance.

Never neglect the body but, at the same time, never get attached to it. To get attached to it or to neglect it means death. These are the two extremes which must be avoided as they always lead to failure. What is wanted is the control of the mind and the senses. The body is only a tool in the hands of the mind. As a house is to a man, so is the body to the Atman (Self). So long as a man lives in a house he must keep it neat and clean and give it necessary repairs whenever necessary. If not, he would not have a happy life. Likewise is the connection of the body to the Atman. The body has been given for God-realization. It should, therefore, be kept neat, and be given the bare necessities so that the mind may work unfettered and attain God - realization. For, an unhealthy body produces an unhealthy mind also, and with an unhealthy mind God - realization is impossible.

Have a burning dispassion for things mundane and their enjoyments. Exercise strict

control over the mind and the senses. Check desires and thoughts and keep the mind pure and holy. Let the extreme thirst for God-realization gnaw at your heart. Aim at being Free. Keep this high ideal always before you. Never get satisfied with the little tit - bits of success. Work with all your heart and all your soul. Be sincere to the very core of your heart and if you really are, you are sure to get response ere long.

The spiritual path is very long and very tedious. Failures there will be and must be. Pitfalls and dangers beset the path. As in life so in the spiritual realm, ups and downs must be experienced as a matter of course. What is wanted is infinite patience and perseverance. The weak have no place in the spiritual realm. Only the bravest and the strongest are blessed with success. So, sum up courage. Be strong. Have infinite faith—faith in yourself first and then in God and the Scriptures. He who loses faith in himself loses everything. That is why it is said that a man may have the grace of God and that of his Guru (spiritual teacher), but if there is no grace of his own mind,he is not blessed with success. Srimad Bhagavad Gita says : "A well-trained mind becomes one's own friend and guide

and an ill-trained mind becomes one's own enemy. So, train the mind properly, find out the right Guru and the right path and put forth strong and right efforts to reach the Goal. Arise ! Awake ! And stop not till the Goal is reached !

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14

JNANA–YOGA, THE PROPER AGENT, NIRVIKALPA SAMADHI, VIDEHA–MUKTI, JIVAN–MUKTI, JIVAN - MUKTA AND PRARABDHA - KARMA

The Ultimate Thing or Truth is called God, Brahman or Self. There is no difference between God and Self. The All - pervading Spirit without limits is called God and the same Spirit living inside a breathing body is called Jiva or Self. Akasa (ether) is all - pervading but it becomes limited, as it were, in a jar. Then, we call it Akasa inside a jar. Such is the distinction between God and Self. Here God is like the all-pervading Akasa and Jiva is like the same Akasa inside a jar.

The Self is birthless, growthless, decayless and sexless. It is Infinite and ever the same. The idea of bondage or Freedom has no meaning to It. There was not a time when this Self did not exist and there shall never be a time when this Self will cease to exist. But then, what is meant by bondage and Moksha (Freedom)? How do the ideas of bondage and Moksha come into existence? In the final state, i. e., when one attains Nirvikalpa Samadhi, these ideas do not exist. They have no meaning whatsoever. So, the idea of either bondage or Emancipation exists only in the impure mind of an ignorant man. It is the mind that suffers bondage and again it is the mind that enjoys Moksha. In the state of Nirvikalpa Samadhi the Ocean of Consciousness by Itself prevails. So, all the experiences of life such as pain and pleasure, good and bad and all the pairs of opposites depend upon the mind alone.

Suppose, a mother brings some rubber toys of different shapes and colours for her dear child. The child is enchanted by the beautiful colours, and forms of the toys and gets attached to them, and, if by chance, anyone takes a toy away or one is lost, it cries itself hoarse. But if some one were to take away even all the toys from the

mother, she would not weep and bewail as the child does. She knows that all the toys were made of rubber and they cost her only a couple of rupees. The mother and the child both see the toys but the former knows their worth and value while the latter, absolutely ignorant of these, gets attached to the names, forms and colours of the toys. Thus the angle of vision of the mother and the child differs greatly. Such is the difference between the outlook of a wise God-realized man and that of an ignorant man. Here, the mother may be compared to a God-realized man and the child to an ignorant man. A man of highest God - realization perceives only One Thing behind all the names and forms of this world but an ignorant man is deceived by the names and forms, gets attached to them and forgets God Who is the efficient cause of this world. Actually there exists only One Thing and That One Thing is ever the same. A Saint perceives this constantly and is ever free and happy.

The mind is the chief instrument of the Self (Jiva). The Self knows the world through the mind and the mind experiences the world through the five subtle and the five gross senses. The mind is constantly dragged out by these

senses and thus it is that it loses its strength and purity. This impurity makes the mind forget the real nature of the Self and it therefore, feels itself bound, weak and miserable. Let us take, for example, the sun. The sun's rays are falling upon a big mirror and from the mirror they are reflected to fall on three kinds of water surfaces, viz., muddy water full of waves and ripples, semi - muddy water with a little of waves and ripples and pure, clean water without any wave or ripple. Though the sun's light and reflection fall on these three kinds of water surfaces in the same way, we completely miss to see the sun's reflection or image in the first, see it indistinctly in the second, but clearly perceive it in the third. Here the sun is compared to Brahman or God, the mirror to the Self (individual Soul or Jiva) and the three water surfaces to the three kinds of minds, viz., Tamasic-mind, Rajasic mind and Sattvic-mind (the mind that is very impure and dull, the mind that is very active and impure, and the mind that is pure and one-pointed).

Every desire is a want and a want arises only in duality. One perceives duality through ignorance, and ignorance is caused by the impurity of the mind. The mind becomes impure

by its attachment to the senses and their objects. The summum bonum of life is to make the mind pure and speckless, so that it may regain its pristine purity and catch the reflection of the Self. This catching of the reflection is, in other words, known as God - realization, Moksha or Nirvikalpa Samadhi.

Every desire, thought and act is a strange mixture of good and bad effects. There is not a single good desire, thought or act which is absolutely good and there is not a single bad desire, thought or act which is absolutely bad. A desire, thought or act that brings on more good and less evil is called a good desire, thought or act and a desire, thought or act that brings on more evil and less good is called an evil desire, thought or act. The highest kind of purity is to make the mind free from both the good and evil desires and thoughts. We must eliminate the evil desires and thoughts with the help of good, noble and elevating desires, thoughts and acts and when the mind becomes pure, subtle and one - pointed, go even beyond the idea of good, noble and elevating desires, thoughts and acts. For, every kind of desire, thought and act, however good, is nothing but a distraction to the perfect peace and tranquility of the mind. Every kind of desire

and thought is only like a stone thrown into the calm water surface of a lake. The stone, however small and fine it may be, must produce ripples and thereby cause disturbance into the calm water surface. To attain perfect peace, to get a glimpse of the Self and to live constantly in the glory of the Self, one must eradicate all sorts of desires, so much so that one must forget even the desire for Moksha (Freedom) itself.

If we want to pass a thread through the eye of a needle, we have to twist the thread well so that not a single fibre may project anyway. Every desire however good and noble, is only like a projecting fibre of the thread which does not allow it to pass through the eye of the needle. Every desire hinders the attainment of Moksha. So, to attain Freedom, a man must first completely eradicate all sins; secondly, he must forsake all desires; then and then alone shall he be able to attain Nirvikalpa Samadhi. When a man has once attained Nirvikalpa Samadhi there is no trace of sin and ignorance left in him. He becomes perfect like God. For, a man who attains Nirvikalpa Samadhi lives constantly in the Might and Glory of God or Brahman and his mind takes That Form and virtually becomes That.

Whatever path one may follow, i. e., it may be Jnana - Yoga, Bhakti - Yoga, Karma - Yoga or Raja - Yoga, one must attain Nirvikalpa Samadhi to remove ignorance fully, to make the mind absolutely pure, speckless and one - pointed and, finally, to attain Freedom. Without the attainment of this Transcendental - state, one can never gain perfect Jnana (Wisdom). As a matter of fact, perfect Jnana (Vijnana) and Nirvikalpa Samadhi always go hand in hand. Many labour under a confusion on this subject. They assert that a Jnani need not attain Nirvikalpa Samadhi. On the other hand, by constant discrimination between the Real and the unreal, he becomes merely a witness of the doings of the mind, senses and the intellect. He need not try to suppress, destroy or control the bubbling desires and thoughts as a Raja - Yogi does, but in spite of doing all his bodily actions and even in spite of all his numerous desires and thoughts he still remains a non - doer of acts. Some others think that a Jnani may even procreate children for there is no need for him to observe Brahmacharya. These deluded people further attribute to Prarabdha - Karma (the effects of past acts) all the evil and sinful deeds they do in life

everyday. It would be, therefore, worth our while to take note of these observations and to throw light on them.

In the first place we should know who the fit person is to take up and to practice Jnana-Yoga and what the chief qualities required of him are. The Scriptures forbid the reading or even the hearing of Jnana - Yoga by a man of Tamasic and Rajasic propensities. Everyone loves his child very much. But not even a fond father would give it a razor to play with even if it weeps its heart out for it. As soon as the child grows into an adolescent, however, every father would be ready to trust him with a razor without fear. Jnana - Yoga, like the razor, is a dangerous thing to wield. Its proper use is beyond the understanding of a man or woman of ordinary calibre. Only a person highly developed morally and spiritually can and should take up Jnana-Yoga. According to the Scriptures a person who wants to take up Jnana–Yoga, must possess the following eight qualities : 1) Perfect control over the mind. 2) Perfect control over the five gross and five subtle senses. 3) Power of forbearance and perfect equanimity under all circumstances of pain and pleasure, etc., as they might befall him. 4) Negation of all thoughts of sense - objects.

words of his spiritual guide (Guru). 6) Passionate and constant thought of Brahman or the Atman and a life steeped in that one thought. 7) Intense desire to be Free, and lastly 8) A sharp intellect to discriminate and discard the unreal from the Real and to stick to the Real. One who does not possess these qualities is not a fit person to take up Jnana - Yoga. And if anyone without these qualifications does take it up, he shall fail miserably and make no headway at all spiritually. Some ignorant people, without these requisite qualifications, read some books on Jnana - Yoga and think that they have become perfect Jnanis. These frauds misinterpret the Scriptures and misuse religion and defame it.

Thus, a man who would like to take up Jnana - Yoga should be spiritually far advanced, should have practiced meditation, subdued his senses and controlled his mind to make it self-poised and self - centred. He must be far above the bubbling desires and thoughts of ordinary people. As a matter of fact, a man with an unsteady mind and innumerable bubbling desires and thoughts can never be a Jnani. A Jnani is one who discards this world of names and forms as false and who has not the least

attachment to his body and the evanescent sense - pleasures and their objects. Such a man has as his highest aim and Goal the realization of Brahman or God. He can never have any desire but one, the attainment of Brahman. Hence, a man who calls himself a Jnani is really a hyprocrite if his mind be bubbling with desires. In short, a Jnani cannot but have a calm, placid, well-composed and one-pointed mind.

NIRVIKALPA SAMADHI : The state of Nirvikalpa-Samadhi is a unique state, well beyond the grasp of human intellect. The mind, intellect, will, ego and Chitta (mind-stuff) all merge completely in the Self or Brahman in this Transcendental-state. And one loses the ideas of subject, object and knowledge. All desires and thoughts subside and even the heart-beats stop automatically and what remains is the Ocean of Consciousness by Itself. Very few people attain this highest kind of Samadhi. Many stop far below this state and mistake it to be Nirvikalpa Samadhi. They attain to some height no doubt, but they make too much of it, indulge in much propaganda and deceive others and themselves also. There are so many of them in these days. False propaganda and money balster them up. With these two powerful agents at one's dis-

posal,one can aspire to be even an Avatara in the twentieth century. But, the fact remains that when an ordinary Jiva has once attained Nirvikalpa-Samadhi, he cannot come down to relative consciousness. He remains in Samadhi for twenty-one days and then leaves the body dead for ever. As a drop of water joining the ocean becomes the ocean itself for ever so does he become one with Brahman. And as the drop of water cannot regain its original state, so cannot that Jiva regain its individuality. But, apart from these ordinary Jivas, some great Souls like Incarnations of God (Avatars), Prophets, Messiahs and other great Saints come to this earth with a Divine Purpose or Message. These great Souls (born perfect men) even after the attainment of Nirvikalpa Samadhi by them do come back to relative consciousness, retain purified ego, and work and give their Message to the world. They do so in a most inscrutable way. But for that we would not have had any knowledge whatsoever of Nirvikalpa Samadhi.

In this connection it would be better to clarify the differences between Videha-Mukti and Jivan-Mukti. According to Vedanta there are two schools of thought, one holding the view that a man can have Moksha only after physical

death (Videha-Mukti) and the other believing in Jivan-Mukti (Living Free). Both of these views are correct and rightly held, but the two schools of thought seem to miss the real point. Many of the Vedantins are merely book-learned men without having attained proper Jnana. Their Jnana (knowledge) consists in having mugged up the principal Upanishads, the Gita and Yoga-Vasishta,without attaining Samadhi. No amount of book knowledge can ever make a man a true Jnani. Vijnana (Supreme Knowledge) remains a sealed book to such a man. It is the talk and writings of such people that cause so much of discord and bloodshed in the world in the name of religion. Any and every man cannot enjoy Jivan-Mukti. An ordinary Jiva, on attaining Nirvikalpa-Samadhi, merges Itself for ever in Brahman; in other words, such a Jiva attains Videha-Mukti. But the great Souls who are born with a Divine Message and come back to consciousness from Nirvikalpa-Samadhi enjoy Jivan-Mukti.

The State of Jivan-Mukti : A Jivan-Mukta is, therefore, one who has already attained Nirvikalpa Samadhi. He is free from all delusions and ignorance. The vast part of his mind lives constantly in Brahman (God) and only a smallp ortion

thereof is in touch with his body and his senses. The body and the senses, as we have repeatedly said, cannot work by themselves without the ego idea. And a Jivan - Mukta retains the purified ego and works them; but in doing so, he does not identify himself with them. He knows only too well that he is the Atman (Self) and not the body and the senses. A Jivan–Mukta sees God or Brahman behind all names and forms of the universe and is not at all deceived by them. He sees this world of names and forms as an ordinary man does, but his angle of vision is quite different. Whereas an ordinary man takes the names and forms of this world to be real and loses sight of Brahman or God, the efficient cause of the universe. In other words, while a Jivan - Mukta sees Unity in diversity, an ordinary ignorant man's view is *vice versa*. A Jivan - Mukta retains the same perfect balance of mind under all states and circumstances of weal or woe, pleasure or pain, gain or loss and of all the pairs of opposites. He does not hanker after anything, good or bad, but instead, he takes each thing, as it comes and faces it unruffled, boldly and without grumbling. A Jivan - Mukta is far above the three Gunas which cannot bind him any more. He always remains in Turiya - state, that is to say,

he surpasses the waking, dream and dreamless-sleep - states. He gains Superconscious - state, in which he has a constant and unbroken vision of the Atman or Self. A Jivan - Mukta lives and works in this world without the least attachment or longing for the fruits of his acts. That is why it is said that a Jivan - Mukta even while doing every kind of act is doing nothing in reality and that he has no body.

The Necessity of Nirvikalpa Samadhi to gain Vijnana (Supreme Knowledge) : There is, in fact, no difference between Nirvikalpa Samadhi and Vijnana. People adopt different methods and follow diverse paths to attain the highest Truth and Wisdom, but all these different methods and diverse paths culminate in Nirvikalpa Samadhi. Nirvikalpa Samadhi and Vijnana always go hand in hand. Nirvikalpa Samadhi destroys all sins and the mind gains its pristine purity. Without the attainment of Nirvikalpa Samadhi, one's Jnana (Wisdom) remains imperfect and one's knowledge of Brahman incomplete. Even in the case of a Jnani (one who takes up Jnana - Yoga) there is the absolute necessity of his attaining Nirvikalpa Samadhi to establish himself in Brahman and to gain a knowledge of his True Nature. As has been said, a real Jnani does not

have any worldly desires and his aim always is to attain God - realization or Brahmanhood. When the mind constantly thinks of Brahman or the Atman and lives in It, it becomes like Brahman. That means that one whose mind has no other desires and thoughts except those of Brahman, and who constantly lives in that one thought is sure to attain Nirvikalpa Samadhi automatically. If we take a piece of clean ice and keep it in water continuously for sometime it melts and becomes one with the water. Likewise, when the mind constantly lives in one thought, the thought of Brahman, it automatically merges in Brahman in due course. Thus, without attaining Nirvikalpa Samadhi one can never gain Vijnana and without gaining Vijnana one's knowledge of Brahman is always incomplete and imperfect.

The Self or Atman is ever free and perfect. It remains in the body as the witness of the mind, intellect, ego and the senses. This Self is free and perfect not only in a Vijnani but in an ordinary man also. But the idea of bondage or freedom is in the mind. An impure mind is the cause of bondage and a pure one, that of Freedom. The powers of an impure mind remain in a dissipated condition while those of a pure

mind are united and concentrated. When all its impurities are destroyed, when its out-going tendency stops and when all the desires subside, the mind regains its pristine purity and strength and such a mind reflects the Self. One gains this perfection of the mind only in Nirvikalpa Samadhi in which state one gains Vijnana also. There is another strong reason for saying that Nirvikalpa Samadhi and Vijnana go together. It is the Brahman Shakti (Prakriti Shakti) that evolves as mind, matter, the five elements and the visible universe of names and forms. In the human body (please know that there is a very close similarity between the macrocosm and the microcosm—the Brahmanda and the body) the starting point or the static-centre of this Shakti is the Sahasrara (the crown of head). Here, in this centre, Shiva and Shakti remain as one in their causal form. In evolving and descending this Shakti creates mind and the other five elements. This Brahman-Shakti or Shiva-Shakti is called by various names, Prakriti, Kundalini, Serpent-power, Central-bodily-power, etc. (For a detailed information of the Kundalini Shakti, please refer to author's book: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI".) The Shakti after creating the mind, Akasa, air,

fire,water and earth remains in the earth-Tattva, i.e., Muladhara-Chakra in Its dynamic form and works the body and the mind. If this Shakti continues to remain in and operate from the Muladhara - Chakra in a person, Tamo-Guna predominates in his career. He suffers from a great hankering after and attachment to food, sleep and sex. In the vast majority of people, this Shakti works from this lowest centre and that is why most people are engrossed in these three things and do not care for God, Dharma (righteous life) and eternal life and suffer hell-fire.

So long as this Shakti remains in the lowest centre, Brahma-Jnana (Vijnana) is beyond one's reach and one is unfit even to hear of the Supreme Jnana or words of Wisdom. For, they have no meaning for him, steeped as he is in the evanescent sense-pleasures. He has no heart for them either. We have already detailed in this chapter the qualities which make a man fit for taking up Jnana-Marga. In such a person the Kundalini Shakti must have already taken the upward course and should be working inbetween Muladhara and Anahata Chakras or may even have reached Visuddha-Chakra. It is then alone that Sattva-Guna predominates in a person

and he becomes fit for Jnana-Yoga. Such a person is wide awake to Dharma and quite indifferent to the body, senses and their objects. He feels an intense desire or urge to be Free and craves for a life of seclusion and meditation. It is only a natural tendency then. But even in spite of his reaching that state and in spite of an intense craving for God-realization and leading a strictly pure life of Dharma, the man does not gain Supreme Wisdom or Vijnana. To dissolve the creation (individual) the Shakti must reunite with Shiva which is in the Sahasrara. So long as Shakti and Shiva remain separate, duality prevails and ignorance looms large. When the Shakti reunites with Shiva in the Sahasrara, the individual Self along with mind, will, ego and Chitta (mind-stuff) merges in the Supreme Being in the Transcendental-state of Nirvikalpa Samadhi. It is impossible to have Brahma-Jnana (Supreme Wisdom) before this unity of Shakti and Shiva or in other words, before the state of Nirvikalpa Samadhi. The followers of Jnana - Yoga, however, do not accept this theory of the working of the Shakti. All the same, the fact is there and only those who have actually enjoyed the Bliss of Samadhi understand what this Shakti is and how

It works and how Samadhi takes place and Vijnana is gained.

CAN A VIJNANI BEGET CHILDREN ? : A Vijnani can never beget children. He can never dream of sexual - enjoyments. A perfect dancer is incapable of taking any false step. Day and night can never exist together and so cannot Wisdom and ignorance. Control of semen (Veerya) and its conversion into Ojas Shakti (great mental power), control of mind, control of Prana and attainment of Nirvikalpa Samadhi always go hand in hand. To make Wisdom steady, to gain a full knowledge of the Supreme Being and to establish oneself in Vijnana, one's mind must become perfectly pure, subtle and one - pointed. Besides this, one must also be a perfect master of the senses and the mind. Eating, drinking, etc.,—acts for the bare maintenance of the body continue to be indulged in as by babies and children without any attachment to them. But any sexual - enjoyment is tabooed because it leads to the unity of Shiva and Shakti in their grossest form while the Bliss of Samadhi brings it about in the causal form. To attain Samadhi, the sex energy must be conserved, controlled and converted into its causal state and reunited with Shiva. This unity takes place in the

Sahasrara with the full rising of the Kundalini Shakti. To raise the Kundalini Shakti up, one must observe perfect Brahmacharya (celibacy) in thought, word and deed and then alone does the Shakti take the upward course. Without perfect celibacy the Shakti can never rise up fully and the attainment of Vijnana is impossible. So long as the Kundalini Shakti remains in the lower three centres, one can indulge in sexual-enjoyments; but once it rises up and reaches the Visuddha - Chakra, It can never come down and one feels dead to such enjoyments. It is really the Kundalini Shakti (Please refer to author's book : "THE WAY TO PEACE, POWER AND LONG LIFE", for details of Brahmacharya.) in the lower three centres which secretes semen and carries out sexual - functions. But when once this Shakti reaches the fifth centre, the genitals shrinks, secretion stops and there is an end to sexual - enjoyments. In a Vijnani, the Kundalini Shakti reaches the Sahasrara when one gains Nirvikalpa Samadhi, and all ignorance vanishes. Thus a man calling himself a Brahma-Jnani and begetting children at the same time is the greatest fraud that can be propounded to mislead the innocent, ignorant people.

JIVAN–MUKTA AND PRARABDHA–KARMA : As has already been said, a Jivan - Mukta is one who has attained Nirvikalpa Samadhi, realized Brahman and has his being in Brahman. He enjoys Freedom even while living and is, therefore, aptly called Jivan - Mukta (Living Free). A Knower of Brahman becomes Brahman Itself and is blessed with a new birth and a new body, as it were. He constantly lives in Brahman-Consciousness without identifying himself in the least with the body. He has no sense of limitation and no sense of finitude, but always rests in Absolute Consciousness.

In the initial stage a spiritual aspirant who takes to Jnana - Yoga, talks about Jnana, reads Scriptures, discriminates between the Real and the unreal and practises dispassion to everything mundane. With all that, his knowledge and conviction of the Absolute Truth (Brahman) remains very shallow. Real Knowledge and True Wisdom dawn with Nirvikalpa Samadhi only. We have already stated how an ordinary Jiva attains Videha - Mukti through Nirvikalpa Samadhi. Such a man can never come down to the plane of relative consciousness. But the great Souls who are born in this world with a Divine Purpose do come down to the plane of relative conscious-

ness in a most inscrutable way even on attaining Nirvikalpa Samadhi. This is caused by the special powers of God for the fulfilment of His Divine Will. Only these great Souls are Jivan-Muktas and they are in no way bound by Prarabdha - Karma (effects of past acts).

Before trying to attain Nirvikalpa Samadhi, one must make one's mind pure, one - pointed and free from all kinds of sins without which one can never attain Nirvikalpa Samadhi. When one once attains Nirvikalpa Samadhi one's all sins are washed out and one goes beyond the three Gunas. He is then free from the body idea and bodily attachments and is absolved of all kinds of obligatory duties. To ascribe Prarabdha-Karma to such a man is to limit Brahman Itself which is preposterous. While descending to the plane of relative consciousness, these great Souls bring down the Kundalini Shakti from Sahasrara to the region either of Ajna-Chakra or of Visuddha - Chakra but never below the latter centre. And they can take the Kundalini Shakti at will to Sahasrara and bring it down as well so that the Kundalini Shakti remains moving in - between Visuddha - Chakra and Sahasrara to make it possible for them to regain and retain relative consciousness.

It is after the attainment of Nirvikalpa Samadhi, that real intuition works fully. One becomes omnipotent, omniscient and omnipresent. The differences among Brahma-Jnani's are caused by the different working centres of the Kundalini Shakti in them. The man in whom the Kundalini Shakti works from the Ajna - Chakra lives in constant Divine intoxication (in a state of semi-Samadhi) and cannot do much of preaching and teaching work. But he, in whom the Kundalini Shakti works from the Visuddha - Chakra is not subject to constant Divine intoxication and lives in a lower state of mind but in full Wisdom, i.e., the Knowledge of the Self. It is the Brahma-Jnanis (Jivan-Muktas) in whom the Kundalini Shakti works from the Visuddha-Chakra that do much of teaching and preaching as great reformers.

A Jivan-Mukta lives and works like a master without the least idea of "I" and "Mine". He knows no attachment or aversion to anything. He does not expect fruits of his actions. In Srimad Bhagavad Gita, Chapter II, Sloka 54— Arjuna puts the following questions to Sri Krishna : "O Keshava, what is the description of the man of steady Wisdom merged in Samadhi ? How does he (Jivan-Mukta) speak, sit and walk ?"

To these Sri Krishna gives the following answers: "O Partha, when a man completely casts away all the desires of the mind and feels satisfied in the Self alone by the Self, he is said to be one of steady Wisdom. (This answers the first question.) He whose mind is not shaken by adversity, who does not hanker after happiness, who is free from affection, fear and wrath is indeed the *Muni* (man of meditation) of steady Wisdom. He who is everywhere unattached, not pleased with receiving good, nor vexed at receiving evil, is the man of Wisdom fixed (i.e., he neither praises nor blames). (This answers the part how he speaks.) When he is able completely to withdraw his senses from their objects as does a tortoise its limbs, his Wisdom becomes steady. (A man of Nirvikalpa Samadhi can, at any moment, shake himself clear of all impressions of the sense-world and go into Samadhi, with the ease and naturalness of a tortoise drawing its limbs within itself.) As into the ocean, brimful and still, flow the waters of the rivers, even so does the *Muni* into whom enter all desires – he, and not the desirer of desires—attain peace." (The ocean is not affected by the waters flowing into it from all sides. Likewise, no reaction of desire is produced by the objects of enjoyment, which a Jivan-Mukta

happens to come across during his sojourn on earth.) (This answers the question-how he walks.)

These points require a little more clarification. The state of Jivan-Mukta is a perfect natural state and is a permanent attainment. After Nirvikalpa Samadhi the mind gets transformed for ever and lives constantly in communion with the Self. When an ordinary man uses the "I" he identifies himself with the perishing boby, i.e., the ego. But the "I" of a Jivan-Mukta stands for the Atman or the Self. During the waking-state an ordinary man identifies himself with the body and the senses and experiences this world. Then, he takes this world as something very real. But the same man forgets the waking-state world in his dreams and looks upon the dream-world as real. When the same man goes into deep-sleep-state, he forgets both of these worlds. Men experience these different states everyday. But when a man attains Nirvikalpa Samadhi and becomes a Jivan-Mukta, his mind naturally lives in quite another state, the fourth state, known as Turya-state. He works the mind, body and the senses but retains the purified ego and knows fully well that he is the Atman (Self) and not the body and the senses. Such a man even in doing every kind of act knows fully well that he does not do

that act. In other words, he performs every act without the least ego idea and without the least attachment to it because he constantly identifies himself with the Self, which always remains as the Witness of the mind, the senses, the ego and the intellect. That is why it is sometimes said that a Jivan-Mukta has no body. A boiled potato retains the shape of a raw one, but it can never sprout–no sapling can come out when it is cut and put into the soil. Likewise, the acts of a Jivan-Mukta produce no Karma-Phala (effects). For, his mind is not attached either to the act, or to the fruit thereof and he acts without the ego idea. One reaps the fruits of an action according to his real motive. And, when the mind has no motive, no desire and no want whatsoever, an act does not bind and cannot produce any effect. Doing work in this way is one of the secrets of Karma-Yoga also.

When an ignorant cave man first sees a cinema picture, he takes the moving pictures,their talks and their songs as something real and feels infatuated. But when the same man goes to the cinema - shows again and gain and gains full knowledge of the moving pictures, his original idea regarding them changes, that is to say, his angle of vision changes. But even though the

man has gained the true knowledge of the cinema pictures, he goes to see them still. Common men of the world, like the cave man before his knowledge of the cinema pictures, take this world of names and forms as real and forget God Who is the efficient cause of this universe. They have no knowledge of the *Unity* that lies behind all this diversity. A Jivan-Mukta is, however, like the enlightened cave man who has gained full knowledge of the cinema pictures. He sees the One Atman everywhere and in every object. To subject this man who has transcended the body idea, who sees the Self everywhere, who has gone beyond the idea of time, space and causation, and who has gone beyond the three Gunas, to Prarabdha - Karma is simply ridiculous. All the Karmas and the ideas of Karma exist only in an ignorant man. Suppose a man takes poison by mistake and the doctors succeed in purging his body fully of poison and in restoring him to perfect normal health. When we say that the man has gained perfect normal health, we mean to say that there is no trace of poison in his system. But, on the other hand, if we say that there is still some poison in his system, we mean that the man has not regained perfect normal health. Likewise, when we call a man a Jivan - Mukta,

we consider him to be a perfect man, a sinless man and one who has attained the highest Wisdom, Peace and Bliss. Prarabdha - Karma may be, and generally is, a mixture of good and bad, pain and pleasure, virtue and vice, etc., and if a Jivan - Mukta were to be subjected to Prarabdha - Karma, he would be no better than an ordinary ignorant person and would be full of sins; which is absurd. As has been already said, a sinful man can never attain Nirvikalpa Samadhi and Wisdom and a man of Wisdom can never do any sinful acts. Whatever acts he does, he does for the good of others. To say that a Jivan - Mukta suffers from Prarabdha Karma means that a man of Wisdom is full of ignorance also, but this is a contradiction in terms. When a man attains Turiya - state, the idea of bondage or Freedom has no meaning for him. He understands fully that there was never a time when Atman or his own Self did not exist and there shall never be a time when the Self would come to exit. He realizes that the Self which has no birth, no growth, no decay, no death, no sex, no caste and no creed is ever existing and infinite and One only without a second. How can Prarabdha - Karma be attributed to such a man ? When he has no idea of body

at all, who is there to enjoy or suffer Prarabdha-Karma ?

Apart from these real Jivan-Muktas, there are some Sadhakas who take up Jnana-Yoga. They read treatises on the subject and by constant reading they come to a mental understanding of the Nature of the Self or Atman. But these people do not attain Samadhi and cannot gain Real Wisdom. Mere book knowledge is always very shallow. They do not gain the permanent steady state of the mind and perfect Wisdom which come only after Nirvikalpa Samadhi. But these people are too hasty to think that they have gained True Wisdom and begin to call themselves Jivan-Muktas. They even talk of and preach about Brahman and Jnana-Marga. They often succumb to the low propensities of the mind and commit all sorts of evils, to escape blame from which they make bold to say : "It is according to my Prarabdha-Karma that these enjoyments and sufferings have befallen me; but I am not the least tainted by these. For, in doing all these acts, I know that the Atman is only the witness. It is the mind and the senses coming in contact with the Gunas that act." So, these really ignorant people who make the acquirement of Jnana (Wisdom) so very easy are the

cause of subjecting even a real Jivan - Mukta to Prarabdha - Karma; but, truly speaking a Jivan - Mukta is not at all subject to Prarabdha-Karma.

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TURIYA - STATE (SUPERCONSCIOUS - STATE)

An ordinary person daily experiences three states of existence, viz., waking - state, sleep-state and dream - state. There are other states of existence also, which he does not experience, such as Yoga - Nidra (waking - sleep - state) and Turiya. A spiritual aspirant who makes sufficient headway can experience the state of Yoga-Nidra. But Turiya - state is enjoyed only by a man who attains Nirvikalpa Samadhi. This state is the rare privilege of a Jivan - Mukta.

After attaining Nirvikalpa Samadhi, a Jivan-Mukta remains in Superconscious - state (Turiya-state) for all the twenty - four hours. He has an uninterrupted vision of the Self, and a major portion of his mind always lives in the glory

of the Atman. One in Turiya - state does not go into anyone of the three ordinarily known states of existence. He surpasses them all. Whenever he takes rest, he goes to Yoga–Nidra. He also goes beyond the three Gunas (Sattva, Rajas and Tamas), and is not at all bound by them. In him works the Real and the highest kind of intuition. The ordinary mind, will and intellect become one with the Cosmic - mind, will and intellect and he retains and works the body through a purified ego which does not bind him. He lives and moves in the Might and Glory of Brahman. There is nothing impossible with him. Whatever he says that comes to pass. Whatever he wills, that happens *immediately*. Healing the sick or working other miracles is common place with him if he so likes. That is how Jesus could convert water into wine by a mere look, and he could feed hundreds of people with one fish and a single piece of bread. As there can be no differentiation between the Cosmic - will and that of a Jivan - Mukta, Nature Herself obeys his commands and fulfils his desires *almost immediately*. These are actual facts which an ordinary man may not understand. Not alone did Jesus work these miracles; there are so many *Yogis* who have wrought and still are working

these miracles. Real Jivan - Muktas can do whatever they like. There is no limit to their powers. With the attainment of Turiya - state, a man surpasses the limits of the ordinary mind and will. Mentally he sees the things and events of the past, the present and the future, and as such he need not hanker after knowledge like an ordinary man. He can know anything and everything if he *only* likes and wills. Nature Herself reveals unto him all Her secrets and fulfills all his desires.

How does the Turiya - state work in a man ? How does a man go beyond the three Gunas and beyond the limitations of the ordinary mind ? The secret lies with the Kundalini Shakti. All the human and Divine powers of the mind remain dormant in the Kundalini - Shakti. So long as this Shakti remains in the lowest centre, the mind works under limitations. In such a mind, Tamo - Guna predominates. A Tamo-Guna mind, by its very nature, gets attached to the senses and their objects. In such a man and in such a mind, there is always a great hankering after and great attachment to food, sleep and sex. In the vast majority of beings the Shakti does remain in the lowest centre (Muladhara - Chakra) and works from there. And

that is why most men and women so hopelessly and helplessly remain attached to low and filthy sense - pleasures even in spite of their suffering untold miseries and pains. When the Kundalini Shakti gets heated and tries to take an upward course, and Its movement is inbetween the lower four centres (Muladhara, Swadhisthana, Manipura and Anahata Chakras), Rajo - Guna begins to predominate in the career of a person. A man of Rajo - Guna always remains active and restless. He must be doing something or the other. He understands the higher objects and aims of life; he understands the necessity of Dharma; but, with all that, as he has not gained the purity and the one - pointedness of the mind, he gets entangled in things mundane. When the Kundalini Shakti rises up more fully and reaches the Visuddha - Chakra (in the region of the throat), Sattva - Guna begins to predominate in the mind. A man of Sattva - Guna understands the futility of the evanescent sense pleasures, and their objects. His angle of vision of this entire world changes. Then his one aim and object comes to be the attainment of Freedom. In him the hankering after food, sleep and sex disappears and he prefers seclusion and God-meditation; also the idea of Dharma (righteousness)

awakes in him. He begins to have complete control over eating, drinking, sleeping and all the other senses and gets himself established in perfect Brahmacharya. And when, at last, the Kundalini - Shakti rises up and reaches Sahasrara, one attains Nirvikalpa Samadhi and such a man goes beyond the three Gunas and is called *Tree-Gunaatitha* (without the three Gunas). So long as the Kundalini Shakti remains at Sahasrara one remains in Nirvikalpa Samadhi and is dead to the world. To work the body and the senses and to retain relative consciousness, the fully - risen Kundalini Shakti must come down either to Ajna - Chakra (in the region of the brain) or to Visuddha - Chakra (in the region of the throat). It can never descend below the region of the Visuddha - Chakra. When once a man has attained Nirvikalpa Samadhi and the Kundalini Shakti in him comes down to the region of Ajna or Visuddha - Chakra, real and higher kinds of intuition work in him, and he gains Turiya - state and is also called a Jivan - Mukta.

Kundalini Shakti, Itself, is the Chitta (mind-stuff). All the past and present experiences of a person remain in the Chitta in their causal forms. The Kundalini Shakti by its infinite

powers retains the multifarious impressions of desires, thoughts, acts, events and incidents, not only of this birth but also of aeons of births and retain them in their causal forms. This Chitta is also known as the subconscious and the unconscious planes of the mind. In ordinary people only an infinitesimal part of their experiences remain in the conscious planes of their minds, while the vast accumulated knowledge remains beyond their reach in the unconscious planes of their minds. But when after rising up and reaching Sahasrara to help one attain Nirvikalpa Samadhi, the Kundalini Shakti comes down to the region of Ajna or Visuddha-Chakras, the vast knowledge which up-till then had remained hidden and unknown comes into vision almost suddenly and one gains infinite knowledge and becomes all-knowing. That is how real and higher kinds of intuition work in a Jivan-Mukta.

16

WHAT STRENGTH IS

1. Strength is life; weakness is death. The greatest sin in this world is weakness. The weak know of no worldly prosperity. It is much more so in the spiritual realm. Money is a great worldly power. Truth, love and renunciation are great spiritual powers. The power of a soldier lies in his sword; that of a poet, in his pen. The power of a child lies in its tears; that of a devotee, in his prayers, self-surrender and humility. But humility which humiliates the Self is no humility, nor is that power a power which strengthens the ego. One should, therefore, let the mind dwell in the infinite strength of the Atman (Self) and make no show of the power even overtly. One should identify oneself with the pure and infinite Atman (Self), and while seeing and perceiving the Atman (Self) in everything and everywhere, one should be gentle, kind and meek. One should possess the hero's will and a mother's heart. Modesty has much more charms than arrogance. Where the ego grows, there God hides Himself.

2. We are what our thoughts have made us. Constantly thinking of one's weaknesses and drawbacks one sinks lower and lower. On the other hand, if one constantly thinks of God, His greatness, His purity and power, one becomes God - like. One should, therefore, never depress the mind but keep it raised high by thinking of strength - giving objects.

3. He who aspires to amass one or two crores of rupees, will succeed in amassing at least some lakhs of rupees. On the other hand, if one is satisfied with and aspires to amass just a few thousand rupees, he will succeed in making a few hundreds only; for, one's efforts are directly proportional to one's ideal. The intensity of one's desire also depends upon one's high or low ideal. So, the ideal, the motto or the goal must always be kept very high. One should never stop at nor ever be satisfied with the titbits of success.

4. There is great strength behind truth, behind purity, behind love, behind modesty, behind guilelessness and behind chastity. Brahmacharya is strength; it is life. There is nothing impossible under the canopy of heaven to a real Brahmachari. Brahmacharya endows one with adamantine will-power. This adamantine will-power makes one fearless and capable of accomplishing everything.

5. Unity is strength. When a mass of weak fibres are twisted together and made into a thick rope, it can be used to hold even the very powerful elephant. On the contrary, the strongest untwisted fibres are unable to restrain or hold in check even a puppy. So as long as there is unity in a family, in a community and in a country, no outside or external power can cow it down. It continues to grow and become prosperous.

6. The spiritual path is generally very long, weary, tedious and lonely. One has to go all alone along an uphill tract. Ups and downs there always are. Troubles, tribulations and even deep dejections one has to encounter and one's life itself becomes insipid for a while. But strength of mind and will - power help one on. One must have firm faith, serene patience and dogged perseverance to reach the Goal. Even a little show of weakness would be suicidal. Tears would pay only negative dividend. One that begins to weep shall for ever weep. It is strength alone that counts. "Arise ! Awake ! And stop not till the Goal is reached !", should be one's motto.

7. The idea of "I" and "Mine" is weakness. This is the idea behind Samsara as we see it.

This is what makes it hell and causes bondage. One should, instead, cherish the idea of "Thou" and "Thine" or stick to the infinite "I". In that lies strength. That is real life and that in itself is Moksha (Freedom).

8. Ignorance is weakness; verily it is death. Knowledge is life; verily it is God Himself. Even as the darkness of a cave, extending over centuries, vanishes with the striking of a single match-stick, so does the deep-rooted ignorance of one vanish with a single ray of Divine Light. One should, therefore, stick to God, and remain happy.

9. Attachment is weakness; it is bondage. Detachment is strength, it is Freedom. One should, therefore, learn to remain detached. He should be *in* the world but not *of* it even as the lotus lives in the water but is not soiled by it. Is God apart from the world? Yes and No. He pervades everything and yet is not anything of name and form. What are false are names and forms. If names, and forms vanish all that remains is God and God alone.

10. The full strength of the mind is scattered through the various activities of the senses. One should, therefore, control the senses and the mind to understand and realise one's real strength.

Concentration regains for us this lost strength. This is what all religions aim at.

11. Every desire is a want and, therefore a bondage. Even the desire for Moksha is bondage. One must eradicate even this desire before one can attain Nirvana or Moksha.

12. The purpose of a lantern is to give out light to its maximum. To gain this end, one must keep the lantern neat and clean, trim the wick and supply it with oil; otherwise, the aim and purpose of the lantern remains unfulfilled. The aim of the body is God - realization. To gain this end, the body must be kept neat, clean and strong. It must be given the required food, clothing and rest. Otherwise the aim and purpose of the body shall remain unrealized. The body is not to be crushed at all. Only the desires are to be conquered through a strict control of the mind and the senses.

13. We need strength—strength of mind, strength of body, strength of will, strength of charity and strength of everything.

14. Humility in success, and patience, strength and perseverance in failures are the chief things to be learnt and kept in mind.

15. Hope gives great strength. One should always have high hopes of success in spite of

repeated blows of failures, and success shall smile in the long run. It is heartening to be an optimist than a pessimist.

16. Faith yields great strength—faith in one's ownself, faith in one's Guru and in his words, faith in God and faith in the Scriptures. True faith can move mountains and work other miracles.

17. Thought is a great force. Every word and every sound is a force. With every word uttered one loses some force or a certain amount of energy. To control speech, therefore, leads to great strength. It enables one to retain energy in the body to control the mind easily. Gossip wastes much energy and makes the mind fickle.

17

GOLDEN PRECEPTS

1. Always speak the truth. Adhere to truth even at the risk of life.

2. Never find fault with others, nor talk ill of them. Always exercise control over the tongue in speech and in eating. Talk little. Always talk sweet and usefully. Speech is an out-going energy. The less you talk, the more you gain in energy. Garrulous talkers always suffer from fickle-mindedness. Observe *Mouna* (silence) daily for two to four hours, even up to midday if possible, and, after sometime, for a whole day in a week and so on up to a fortnight in a month, at intervals. This helps concentration. Eat little at a time. Never overload the stomach. Never become a slave of your tongue. He who is careless in eating and a slave of the palate cannot observe Brahmacharya. For, there is a close connection between the tongue and the genitals.

3. Never look at or think of persons of the opposite sex with any evil intentions. Whenever

you see or meet them, salute them mentally. Think all elderly people as your father or mother; those equal in age as your brothers or sisters and younger ones as your sons or daughters and even brothers or sisters, if you are unmarried. This will help you to observe perfect Brahmacharya in thought, word and deed.

4. The heart becomes impure through greed, the tongue through lying, the eyes, by staring at another's wealth or wife's beauty, and the ears, by listening to the slander of others. Avoid these evils at all costs.

5. Sweetness and humility are the very essence of all virtues.

6. Humility in success and power and diligence and patience in failures are the sure ways to immortality.

7. Character is strength. Build up your character to be revered and honoured everywhere.

8 Moral codes are the very foundation upon which the whole structure of religion rests. Without becoming perfect morally, no one can dream of reaching the ultimate Truth.

9. He who is perfect in any one of the rules of conduct is perfect in the other rules also. To establish oneself in truth, one must observe it

in thought, word and deed. That means one must have perfect control over the mind also. To have perfect control over the mind, one has to observe all the other rules of conduct such as Brahmacharya, Ahimsa, kindliness, etc. So, a man becoming perfect in any one of the rules of conduct automatically becomes perfect in the other rules also.

10. Truth needs no prop to stand. It is truth alone that triumphs in the end. A disciple of truth must face all sorts of troubles, tribulations and losses to begin with, but, in the end, he enjoys perfect Peace, Prosperity and Bliss. To extract pure gold out of ores is a laborious task. Likewise, before a man is able to establish himself in truth he must undergo numerous tests. A follower of Truth; therefore, must face boldly everything as it comes and without grumbling.

11. Untruth thrives at first but only for sometime. In the end it brings failure,misfortune and untold misery. Untruth may be able to deceive some for all times, others for sometime but it can never deceive all for all time. Besides, sin can never be hidden for ever. It must leak out one day. As a calf would find out its mother among a thousand cows, so will every sin find

out the sinner. The law of Karma is inevitable; there is no escape from it.

12. Viveka and Vairagya (Discrimination and dispassion) are the two great treasures that one should seek. These are rare Divine gifts. One who has no discriminative power suffers hell-fire and is in no way better than an animal. One with the power of discrimination and dispassion enjoys perfect Peace and Bliss in this world even without a single pie. So, cultivate these qualities.

13. Love expands but hate contracts. With pure, unselfish love one can conquer the whole world without a single soldier and without bloodshed. Pure, unselfish love is most powerful. The symptoms of pure, unselfish love are : It knows no fear; it knows no barter; and it knows no hatred.

14. In doing an act and before coming to a final decision do think well about its pros and cons; but when you really make up your mind and think that you are on the right path, do not care for criticism of every kind and spurn the whole world if it stands as a barrier in your path. Men of tremendous will-power only can succeed and survive in this world and not the weaklings who change their mind with every gust of the wind.

15. One can never please everybody. It is impossible. Even great men and Avataras (Incarnations of God) have failed to do so. In trying to please all, you will please none. Therefore, be wise and stick to principles and follow them at all costs.

16. There is no end to one's desires. They go on multiplying. It is they that keep the mind active and restless. If you want real Peace and Bliss, control and check your desires, minimise your wants, and adapt yourself to your circumstances.

17. Desires are the cause of *Samsara* (the wheel of birth,growth, decay and death) and that of misery and bondage also. Hence, practise contentment and dispassion to things mundane to be free from bondage of this Samsara.

18. Every desire is a want and every want lies in duality. So, try to see your very Atman (Self) in everything and everywhere and thus get rid of the very idea of duality and escape from all desires.

19. To perceive the Atman everywhere and in everything one must have a pure, subtle and one - pointed mind. And one can easily cultivate these qualities through Jap, Tap (repetition of

God's name and meditation)and a strict observance of the moral code of conduct.

20. Multifarious desires make the mind impure and weak. Attachment to the senses and to their objects is the cause of all desires. He who is keen on regaining the pristine purity of the mind by eradicating all desires must first exercise control over his senses.

21. The ideas of good and bad, virtue and vice, etc., depend upon the mind alone. The samething which appears to be good at one time may appear to be bad at another time, under changed circumstances.

22. Every act is a strange mixture of good and bad. There is not a single act which we can call absolutely good or bad. The act that brings on more good and does less harm is termed a virtuous act and *vice versa*.

23. The idea of purity varies, but the highest purity is to make the mind free of all desires.For, good and bad desires are like gold and iron chains and both bind a man and drag him into bondage. But one should do good acts to overcome the effects of the past sinful acts. When all sins are removed one should try to go beyond both.

24. Religion is another name for the realization of Truth. It consists in becoming and

being one with the Supreme Being. Doctrines and dogmas are only details of a secondary nature.

25. Brahmacharya (celibacy) is strength and life. It is through Brahmacharya alone that one attains Brahma - Jnana (Supreme Wisdom). He who observes strict Brahmacharya, performs an act of great and longlasting sacrifice. A perfect Brahmachari shines like the noonday sun and rules over all hearts.

26. A King or a leader who observes perfect Brahmacharya acquires great powers and insight to guard his state from all harms and leads it to prosperity.

27. Millions of learned men possessed of many noble qualities come to grief on account of non - observance of Brahmacharya. Sexual-union forges the fetters of the heart for both men and women; and from that proceeds delusion and craving for possessions based on ego instinct.

28. Love is not lust. The two (love and lust) are poles apart. Love liberates while lust binds. Where there is Rama, (God – True love) there is no Kama (lust).

29. Sexual - life dissipates the strength of the body as well as of the mind. The mind loses its pristine purity and one cannot think of God and

noble things. Without Brahmacharya one cannot understand the subtle truths of religion and cannot follow the path of Dharma (righteousness).

30. Of all emotional feelings, it is lust that throws the body and the mind into utter chaos. Every violent passion kills millions of red blood corpuscles. If allowed to appear everyday, the effect will naturally be terrible disease and premature death. Therefore, control emotions and observe Brahmacharya.

31. Of all sense-enjoyments,sexual-enjoyment is the most potent. Every sexual - enjoyment drains the system and brings on convulsions in the whole body. It weakens the mind, dulls the intellect, the memory and the will-power. One should, therefore, observe Brahmacharya.

32. To observe Brahmacharya, follow these golden rules:– a) Never overload the stomach. b) Take light diet at night. c) Avoid rich and spiced food and things that cannot be easily digested or that produce evil feelings or sense-irritations. Do not take food from the hands of a wicked and sinful person nor the food of a Shraddha ceremony(feast in the name of the dead). d) Drink a cup of cold water just before going to bed. e) Avoid evil company, cinema and theatre halls, and the reading of erotic novels. f) Avoid

gossip and vulgar talk. g) Try to drive off all vulgar desires and thoughts that may creep into the mind by bringing forth the corresponding good thoughts. h) Be firm in resolutions and never leave work undertaken half done. Never slacken effort and be always guided by high ideals. i) Try to observe occasional fasts with light diet and observe silence and live in seclusion on these days.

33. Keep the faculty of effort alive by regular, systematic daily exercise. Be systematically ascetic even in small and unimportant matters. Never neglect even the smallest item; for, he who neglects small things will neglect great things also.

34. Means are no less important than the end. Good ends are to be gained only by good means. Hence see that the means employed are neither vicious nor immoral but only noble and above board.

35. Be sympathetic towards one and all. Love all and be of service unto them as far as in you lies. Be kind to the suffering, and helpful to the needy; rejoice with the joyful and be indifferent to the wicked neither hating or despising them; for to hate a wicked and sinful man is to partake of his sins unconsciously.

36. Never sit by the side of characterless and evil people. Do not bear to hear of adulterers and adulteresses; neither talk of or to them, nor wish to see them. If this rule is violated, you will catch the contagion and fall.

37. All the joys and sufferings that fall to the lot of a man in this world are due to his past good and bad acts. The future lies in one's own hands and can be moulded as one wills. If one leads a vicious and sinful life one shall suffer hell - fire. The law of Karma is inexorable. What one sows that one reaps.

38. All worldly ties and possessions are transitory and end with one's physical death. Mother, father, wife, husband, children, wealth, etc., etc., all give one the go-by. The one thing that becomes the part and parcel of one's life beyond the grave is the merits and demerits of one's desires, thoughts and acts. Therefore, always cherish good, noble and pure desires and thoughts, and do good and virtuous deeds.

39. Leading a pure life is the best and the highest preaching. If one is a man of pure and sterling character, one's very appearance and presence will inspire and elevate all those that one comes in contact with. Thereby, one serves the world far better than hundreds of so called preachers.

40. Modesty has more value than beauty. When beauty and character combine in a person, they enhance his worth and value a hundredfold.

41. Truthfulness is strength. Chastity is strength. Character is strength. Purity is strength. Pure love is strength. Unselfishness is strength. Practice of anyone of these noble qualities to its fullest, will bring about allround perfection and yield infinite strength.

42. Our Atman (Self) is the very embodiment of Truth, Peace, Strength and Bliss Eternal. From God we come, in God we live and unto God we go. Remembering this we should be strong, pure and perfect and never become a slave to our senses and the mind.

43. Never think of the sins and faults of the past. Remember only the good and noble things done already. Be always an optimist and never a pessimist. As one thinks so shall one become.

44. Practice self - control, so that you may be free from the control of others. A man who is a slave to his own mind and senses becomes weak and miserable and receives kicks and rebuffs everywhere. But he who controls his own mind and senses, gains infinite strength and rules and dominates the whole world.

45. Every forward step on the road to Truth and Perfection is full of risks and the path itself is very long, weary and slippery. But one should never be afraid of the pit-falls and dangers ahead. In spite of occasional falls, one should muster strength and resume the journey with undaunted courage and stick to one's ideal firmly. Only thus can one reach the Goal.

46. Be true to your own self and the world will be true to you. The way to win a heart is to give away your heart first.

47. Evil to him, that evil thinketh.

48. Control your desires and build up your character; only then will you be welcome anywhere.

49. Love may hope where reason fails. Love divested of all carnality is spiritual illumination. Whenever there is a conflict between the head and the heart, always follow the dictates of the heart and you shall have the right guidance.

50. The man who cannot say "No" to cheap and vulgar desires, thoughts and acts, continues to fall lower and lower in the depths of degradation. The triple-lust, anger and greed, pave the road to Hell and hide the glory of the Self. Conquer these at all costs.

51. Be always cheerful. This habit will keep you happy and healthy under all circumstances; for life is full of ups and downs and fortune turns like a wheel.

52. To let passion rule amounts to committing suicide. Life is most fruitful when one lives with those who control themselves and practice humility and gentleness even when they are strong and powerful.

53. Let each man make of himself what he instructs others to be. Respect and serve those who deserve it as if in duty-bound without any selfish consideration.

54. There is no fire like lust and no gift like Dharma (righteousness).

55. It is not high-sounding words uttered by a man that make him holy and perfect, but a virtuous life alone, a life of self-discipline and self-control. A humble knowledge of oneself is a surer way to God-realization, than a deep search after worldly learning. Mere book knowledge is more of a hindrance than help. Learned discussions have no more significance than the playing of gramophone records. An ounce of practice is worth much more than a ton of theory.

56. To control and restrain the senses even for a small time is a gain towards Eternity. As the gray dawn heralds the golden sunrise, so does perfect character herald true knowledge in human beings.

57. Men pass away but Truth survives for ever. Love that binds a man is no love but lust. Physical beauty diminishes with age; but spiritual beauty increases by contrast.

58. Construction is difficult but destruction, easy. Life - long struggles and attainments come to nought through carelessness even for a few minutes. One should, be therefore, always alert.

59. Vanity binds but purity liberates. Vanity is the outcome of ignorance and it hides the glory of the Self.

60. Mental unrest is the outcome of sins. Peace and Bliss are not for the wicked but for the pure and holy. God is the Lord of the universe and a Truth - seeker becomes a heir to His Mighty Empire.

61. To live is to learn. To be kind and gentle is to be Divine. To be truthful and chaste is to regain the lost Kingdom.

62. He is vain that putteth his trust in man but he is glorified that trusts in God. True faith in God works miracles in this world. The man who

has no faith in God is like a ship without a mooring, and comes to extreme grief.

63. Depend on God fully and do what lieth in thy power. God will assist thy good purpose. He helps those who help themselves.

64. Do not be proud of having done well, nor esteem thyself better than others. Do not be proud of success. Always keep the balance of mind. Then only can knowledge become steady.

65. A Yogi sleeps for only two or three hours; a *Bhogi* (wordly - minded man), for four or five hours while a *Rogi* (sickman), for more than six hours. Thus decide for yourself to which class you should belong.

66. The lower a creature is, the higher is its pleasures in sleep, food and sex. These are the products of Tamo - Guna and a majority of the people are engrossed in them.

67. A pure mind is a real guide and true friend. An impure mind is always a betrayer and an enemy. Nothing else can confer such great benefits as does a pure, perfect and well-directed mind.

68. Of all desires and evils, carnal desires are the ugliest and the most painful.

69. All fools may be classified under three catagories : born fools, rich fools and the so-called

educated fools. The river of worldly life flows on as a result of the follies of these three kinds of fools.

70. For an ordinary man it is much safer to hear counsel and to take it rather than to give it. It is also safer to obey than to govern.

71. Wisdom sees unity in diversity, whereas ignorance divides and creates opposition where there is none.

72. Tepid feelings serve only to while away the time, whereas sincere strong feelings lead one to action almost immediately.

73. To feel for the sufferings of others and for a noble cause is good; but one should see whether one feels so as a master or as a helpless, abject slave. To feel is a tendency of the mind but to be a master of one's emotional feelings is something grand and hard to achieve. Only a hero can do it.

74. A person struck by lust loses his charm and lustre and is reduced to wretchedness and agony. Therefore, control carnality and be happy.

75. So long as evil acts do not bear fruit they look like nector; but when they ripen and fructify, the sinner suffers hell - fire.

76. Do not say anything that you do not fully comprehend or believe in. Do not listen to the scandals of others. Avoid to praise the blame-worthy or to blame the praise-worthy. Do not become a dupe to false propaganda. Never jump to sudden conclusions on hearing the words of praise or blame of others.

77. There is no vision like Self, no austerity like Brahmacharya, no misery like lust and no bliss like self-control and attainment of Samadhi.

78. Seek true peace not in the senses but in sense-control, not in men and women but in God.

79. There are no holidays in moral life. A Sadhaka must be eternally vigilant or else his mind and the senses will dupe him in a variety of ways. The man who ruleth his mind and senses ruleth an empire far mightier than any ever known.

18

WHERE STATE, RELIGION AND EDUCATION MEET

An ideal father is one who is truthful, chaste, kind and loving, pure, holy, unselfish and charitable; who earns money by fair means and, with that well-earned money, not only maintains his wife and children, gives them proper shelter, food and education but, with a portion of his good earnings, also serves the poor, the sick, the helpless and his nation. If a householder fails in any one of the duties enumerated above he cannot be called an ideal father or an ideal householder. A family is a state in miniature. As a father is to a family, so is an Emperor, a King, a President or a Dictator to a state. The ruler of a state must be a man of perfect character. He must be a man of discipline and self-control. He should never be selfish but be always kind, good and gentle and ever bent upon doing good to his subjects. He must punish the wicked and protect Dharma (righteousness). It was the Emperors and the Kings that protected Dharma in olden days. With the

extinction of good Emperors and Kings, Dharma has suffered a great fall.

The aim of an ideal King or state is to make its subjects healthy, peaceful, gentle, happy and prosperous all - round. Towards this end have different states of the world created different departments. But if all men and women of the various governments had been truthful, chaste, kind, gentle and unselfish, if all of them had been men and women of sterling character, if all had love and regard for one another, if all of them had respected one - another's wives, daughters and property and if all had a real thirst for true, peaceful life, could there be the least necessity for law courts, judges, lawyers, police men, soldiers, and the like ? As a matter of fact, all these states have miserably failed to produce men and women of ideal character, and instead, the majority of the top - ranking men and women are themselves immoral and corrupt. That is why the whole world is a veritable hell today. For real world peace and prosperity there is the great and pressing need for making men and women morally strong. Every one must implicitly observe the ethical code of conduct. Without this world peace and prosperity will ever remain a dream.

A look at the universe and a study of all the activities of the different beings that make it up reveal the one great truth that the underlying purpose all wish to achieve and towards which all their energies tend is to gain Freedom or Happiness. This idea of freedom is embedded even in a blade of grass. But as the activities of the vast majority of the beings have taken a perverted course, they are actually courting misery and bondage instead of happiness and freedom. Any amount of wealth will not make a man happy. Name and fame also will not contribute to a man's peace of mind and real joy. Where does, then, real happiness abide? It lies in knowing one's own True Nature. And to know one's own True Nature one must control one's mind and the senses to which end, one must strictly follow the ethical code of conduct.

If you stand on the bank of a lake and try to see your reflection in the water you may catch it if the water - surface is calm and still. But if the surface is distilled by ripples, you fail to catch the reflection. As waves and ripples are to the calm water - surface of the lake, so are desires and thoughts to the calm serenity of the mind. It is the multifarious desires and thoughts

that make the mind unsteady, fickle and impure and cause it to forget the Real Nature of the Atman (Self). Therefore, to know one's own True Nature and to gain real Peace and Bliss, one must exercise perfect control over the mind and the senses. It is the senses that drag the mind out to their respective objects and ceaselessly create innumerable desires and thoughts and make the mind impure and weak. No immoral man can ever enjoy real peace of mind. And without peace of mind there is no happiness at all. So, to realise the Self, to control the mind and the senses and to attain Peace and Bliss one must be a man of sterling character. Impure and immoral persons, swindlers, liers, hypocrites and the like have never been men and women of peace of mind and true happiness. To ensure progress of each state and its subjects and the peace and prosperity of the whole world, it is, therefore, absolutely necessary that all men and women to whichever country they may belong, must become morally strong and perfect.

Let us now come to religion. The whole structure of religion rests on the foundation of the ethical code, such as truthfulness, celibacy (Brahmacharya), love, unselfishness, charity, purity, contentment, nonstealing, etc. In other

words, a man of religion, must observe the moral code of conduct and control his mind and senses also. All the prophets and founders of great religions in the world have lived a pure and stainless life and they have preached to their followers to walk in their footsteps. As a matter of fact, there can be no religion and no religious progress whatsoever without a very strict observance of the moral code of conduct. If all men and women of different religions of the world had really followed the teachings of their founders and if they had been really good, kind, gentle and peaceful, there would never have been so much of bloodshed and suffering in the name of God and religion. But as they have failed miserably in this respect (strictly following the ethical code) the whole world with its civilization finds itself at the very verge of destruction.

Lastly, let us think of education. The aim of education is to make a man wise and strong and healthy physically, morally and mentally as also to enable him to live a happy well-coordinated life. If education does not foster and encourage these noble qualities in a person, but instead; makes him sensual, weak, selfish and immoral, it is no education at all—rather

a negation of it. The twentieth century has become famous for its great scientific inventions and discoveries and for the marvellous progress it has made in making human life worth living. But it has let loose some very dreadful weapons of destruction also. The present system of education prevalent in the different countries, with all their bragging and boasting of advancement, have actually made an average man or woman more selfish, more sensual, and more immoral. As a result of this degeneration, we have witnessd two great world wars within a short span of twenty years and a third one is almost in offing. What atrocities have not been committed during these dreadful wars ? Belligerents have used bombs and atom bombs indiscriminately and mercilessly on most innocent people, on sleeping human beings and pregnant women, and on school children and babies. What a tribute to the glorious attainments and progress in science and education in this enlightened century ! Even the most ferocious, carnivorous animal is so very kind and merciful to its young ones and females. But the so called educated human brutes of the twentieth century have stooped even lower than the animals of the jungle. If education is not to build character and make

men and women kind, gentle, peaceful, unselfish, self - controlled and self - disciplined, the Third World War will witness utter destruction of the whole world.

Real peace can be had only through self-mastery or mind - control. He who wants to control the mind has to control the senses first. And a man desiring to control the senses and the mind has to observe and cultivate all the moral virtues. Without becoming perfect morally, one can never have peace of mind. And a man who does not enjoy peace internally, cannot have it externally, too. This disturbed state of mind cannot but cause disturbance to many others. How can a peaceless man give peace to others ? Thus, for the all - round progress of a human being and for the attainment of individual and collective peace here and hereafter, there is the great necessity of making all men and women strong ethically, morally and spiritually. Herein lies the true secret of permanent world peace. And here, at this point, do the state, religion and education meet. Each has the same common purpose to fulfil.

In conclusion, to ensure everlasting peace and all - round prosperity, it is the top - ranking statesmen who should strive to make themselves

strong morally. Let them control their senses and minds and let them induce the same spirit among their followers. Likewise, let the priests strive to make themselves really pure and holy all-round and let them preach the same gospel to their followers and disciples. Similarly, let the educationists strive to make themselves perfect morally, physically and mentally and let them train their pupils likewise. Let the initiative to be pure, truthful, chaste, kind, charitable and such - like Divine qualities come from within. Let the effort and desire to gain these good qualities become supreme in every man and woman. Let everyone put in his or her best efforts and let all the facilities be provided in schools and colleges to enable students to manifest these traits of character. To develop these Divine qualities fully, the easiest and the surest method is that of right education. Education should primarily aim at character building and such education should be compulsory. Proper stress should be laid in schools, colleges and universities on the strict observance of moral code of conduct.

Those running after the formation of a world organization and the establishment of world peace must first try to produce men and women,

who would be sound and strong morally, physically and spiritually. And to gain this end, the state, religion and education must join hands. As a matter of fact, these three departments only supplement each other's work. They can never supplant each other. If the different nations of the world really want peace, all must strive to become morally perfect, love one another without distiction of caste, creed, colour, sex and sect and cultivate the virtue of selflessness. Then and then alone can we achieve world peace. If only one nation or country adopts these principles and the rest go on as they are at present, that nation is sure to fall an easy prey to the nefarious activities of the others. We read of such happenings in India and in America in olden times. Good and gentle people were easily conquered by even a handful of barbarious invaders because of their goodness. They were deceived and cheated and made to lose their independence. These have been the acts of brute tigers killing herds of cows in each onslaught. Thus, moral rectitude must distinguish all the nations of the world before we can expect the dawn of permanent world peace.

19

INSPIRATION

1. Open thy heart, O man ! Breathe - in and breathe - out Divinity freely. The Blessed Name uttered with overflowing love from the very core of the heart, destroys millions and billions of accumulated sins of aeons of births. Like the free, cool,gentle and rejuvenating morning Himalayan breeze, Divine Grace is constantly blowing. But very few know it,feel it,catch it and make use of it.Dear me! unfurl the sails of thy heart through sincere prayers and Jap (God's name) and thou shalt catch the Divine Grace and thy barge shall find its haven on the other side of the Ocean of Samsara. Have no doubts. A doubting soul misses its Goal. Remember, it is better to have a bullet through the heart than to entertain a doubt about God's Grace. Have firm faith-faith in yourself first, then faith in God, faith in the Scriptures and faith in the words of thy Guru. Believe with child - like simplicity and tread fearlessly but steadily on the chalked-out path.

In this world, all the pairs of opposites go together. Success is followed by failure; pleasure is followed by pain, etc., and *vice versa*. All such pairs of opposites are inseparable. So long as there is the idea of success in the mind, there shall be present, side by side, the idea of failure. What is to be desired is freedom from all these pairs of opposites. Wake up ! there is nothing certain as death unto this body. Death, the inevitable, may come at any moment. Therefore, utilize every second of thy life for the attainment of thy Goal (God - realization) through work (Karma - Yoga), worship (Bhakti - Yoga),psychic-control (Raja - Yoga), philosophy (Jnana - Yoga) or by a combination of all these four Yogas.

2. Truth alone ultimately triumphs and survives. Untruth and swindling prosper like fire in loose grass but this prosperity is only shortlived. Truth prevails slowly but steadily like fire in a huge log of wood and it is not easily extinguished. Human life is very precious but it is very precarious, too. Death is inevitable.

The aim of life is Freedom. All the activities of the universe tend towards this one main object – Freedom. This idea of Freedom is embedded even in a blade of grass. But most of our activities usually take a perverted course

and we begin to court pain instead of pleasure, bondage instead of Freedom. There is no lasting pleasure in the senses and their objects. Wealth is only a means to satisfy the cravings of the senses. Name and fame bind a man and lead him to bondage and suffering, but humility, chastity, truthfulness, charity, unselfishness, purity and generosity lead him to Freedom. Pride, arrogance, attachment, egoism, selfishness, hatred, dishonesty and lust, however, drag him away from Truth and Freedom.

The four - fold aim of human life is Dharma, Artha, Kama and Moksha. Dharma is the backbone - the very foundation of life. Living in Dharma, one should amass wealth (Artha), enjoy (Kama) and direct one's entire efforts to the attainment of Moksha (Freedom).

Dharma varies with different Ashramas. The Dharma of a Brahmachari differs from that of a householder. The Dharma of a Vanaprasthi differs from that of a Sannyasi. (Hinduism divides the life of a man into four parts known as Ashramas, viz., student life, householder's life, retired life and a mendicant's life.) To whatever Ashrama one may belong, the most important thing for one is to stick to one's Swadharma. A dry leaf or a ripe fruit falls down

by itself without injuring the plant, but if an unripe fruit is plucked it injures the plant. When a man has made good headway spiritually all the Dharmas fall off by themselves, and, with the attainment of the Highest, one discards all Ashrama - Dharmas. Such a man moves freely without any kind of attachment and nothing can bind him. But, before the attainment of the Highest and the purity and one - pointedness of the mind, one must not give up one's Swadharma at the risk of missing the path and the Goal. Diligence is the best guarantee of success. And one must stick to one's Swadharma without neglecting anything. One must be regular and systematic in one's work, worship and respite. Equal attention should be paid to the means as to the end. For, he who neglects small and minor things neglects bigger and important things as well. Numerous tiny drops of rain water gather together and cause a mighty flood. Without their coming together, there could be no flood at all.

3. Be good, be kind, be gentle, be truthful and be chaste. Be faithful unto your parents and relatives, unto your country or nation and unto your religion. Be up and doing. Never give up your work even in failure. Humility in success

and patience and perseverance in failures are the two indispensable qualities for peace of mind and true happiness.

Beyond the senses and beyond mind, thought and intellect is the Soul of man. Sword cannot cut It, wind cannot dry It, water cannot wet It and fire cannot burn It. The Soul is birthless, growthless, deathless and sexless. It is ever pure, perfect, unchangeable, all-pervading and eternal.

Is there any reality in the ephemeral things of the world ? Is there any reality in the momentary pleasures of the senses ? No. In this evanescent world who is a wife or a husband and whose ? Who are the children ? Whose is wealth, name and fame ? What is it that accompanies man after death ? Neither wife, nor children, nor wealth, nor name, nor fame but one's own Karma (effects of good or bad acts).

Human birth is rare and very difficult to get. Moksha or Freedom can be attained only through human birth. Even the gods and goddesses have to take human form to attain the Highest Goal. It is said that a Jiva (individual Soul) attains human life after 80 lakhs of births and deaths. Even after getting human life, to have a healthy body and a sharp intellect are very difficult.

When a man gets all these things, he must make use of them to attain Moksha. If not, such a precious life becomes a mere waste. A life without God is like a house without a foundation or like a ship without a keel.

4. Dear Me ! resign thyself completely unto the working of the Divine - will. Depend on God fully. Pray to Him constantly. Pray, pray with a travail heart, for purity, for chastity, for character, for pure love, for right guidance and for Wisdom. Offer unto Him all the fruits of your good actions and ask forgiveness for all your sins, weaknesses and drawbacks. Never worry about success or failure, fortune or misfortune. For, a man who resigns completely unto the Divine - will is left with no choice of his own. His attitude is like that of a dry leaf fallen on the ground. When the wind blows from the North, it is carried away to the South and when the wind blows from the West, it is carried away to the East. Without the least effort on its part it remains at the spot where the wind leaves it. Likewise, is the attitude of a man who resigns himself fully unto the working of the Divine - will.

5. a) Life is full of ups and downs. Birth is followed by growth and growth is followed by

decay and death. Gain is followed by loss and happiness is followed by misery. He who laughs must also weep and he who weeps must laugh in due course. As a matter of fact, all the pairs of opposites go together. This is the law of Nature.

b) Every dark cloud has a silvery lining. Life is not always a failure, nor is it always a success. The idea of "I" and "Mine" is Samsara. This is bondage and, verily, it is the hell. So long as one cherishes the idea of "I" and "Mine", he suffers hell - fire. Replace the idea of "I" and "Mine" by the idea of "Thou" and "Thine". With the idea of God always in mind, the pangs of separation, the misery of bondage and the sufferings of the world do not come near one. Such a person is safe and sees the Divine Hand behind weal and woe and behind all the troubles and tribulations.

c) Worldly life is transitory and one's connections with one's father, mother, brother, sister, wife, etc., are like the connections one forms with passengers in a railway compartment on a journey. As the train reaches different stations, different people leave the compartment, bid good - bye to one another and go to their respective places forgetting one another completely. Just so is worldly life, and one's

connections with one's kith and kin. There is no reality in it. Everything is evanescent. God alone is Real, and he who depends on God fully and takes complete shelter at His Hallowed Lotus Feet, has nothing to fear. He faces the world boldly and takes everything as it comes–even life and death without the least concern. He sees the Divine Hand in everything and everywhere.

6. Infinity is the back-ground. As innumerable bubbles, big and small, rise on the surface of the ocean so do names and forms appear in Infinity. The same Akasa, the same air, etc., and the same Energy pervades all names and forms. Some bubbles rise, others disappear but the ocean remains the same as ever. Likewise, names and forms appear and disappear without any change in Infinity.

The same Lord exists in infinite variety of names and forms. He, the Beloved One, is there in praise as well as in blame. The same Divine Energy plays its part in good and bad acts, in pleasure and pain, in virtue and vice, etc. All these pairs of opposites exist in the impure mind only. When the mind is purified and the delusion is destroyed, one perceives Unity in diversity and all the pairs of opposites vanish. A man then

sees and perceives only One Thing, viz., Divine Hand and Divine Purpose behind everything.

In Infinity there is no change. The sum total of the five elements is always the same. The Energy or motion displayed is the same. The quantity and quality of names and forms, heat and cold, pain and pleasure, etc., remain the same. Knowledge and ignorance displayed and the sum total of all sense - perceptions such as Shabda (sound), Sparsha (sense of touch), Rupa (sight), Rasa (taste) and Gandha (smell) are the same. In Infinity, there is no increase or decrease whatsoever.

7. It is better and safer for a Sadhaka to take up the *Neti Marga* (not this, not this). In trying to reach God, one must discriminate and discard all the objects of the senses saying : "God is not this thing, It is not that thing" and thus arrive at the Final Truth. After reaching the Ultimate Truth and coming face to face with the One Reality, one comes down and sees God in everything and everywhere. Then, he learns to say "Ithi, Ithi," i.e., "This is God, This is God".

As there are innumerable living beings in this world so are there countless worlds in Infinity.

8. Rare human birth, favourable environments, the hallowed feet of the Guru (teacher),

the right path, proper guidance, a clear intellect and sincere effort — what else do you want, my child ? What fear is there, my dear one ? Raise thy mind high, higher than the highest snow-clad mountains. Make thy character strong and firm like the Himalayas. Dive deep, deep to the very bottom of the Ocean of Sat - Chit - Ananda (Existence, Knowledge and Bliss absolute) and be free evermore.

9. The one Reality takes manifold names and forms as a result of human ignorance. It is one and the same Thing that a Bhakta calls God, a Jnani calls Brahman, a Shakta calls Shakti, an Athiest calls Nature, a Scientist calls Force or Energy, a Christain calls Father in Heaven, a Musalman calls Allah, some others call Infinity or Truth and a Vedantin calls Atman or Self. Whatever different names there may be, the fact remains that the Thing is one and the same. The difference is only in names. The Absolute Thing, which is beyond name and form, is birthless, growthless, decayless, deathless, sexless, all - pervading, All - knowing, All - blissful, without beginning, without end, changeless, beyond time, space and causation. The One Thing or the Ocean of Consciousness by Itself is ever the same — One only without a second.

10. The day is dawning. The long, weary and inky night is almost at an end. Lo ! The sun is rising. Oh ! the clear, speckless sky, the cool, refreshing morning breeze, the snow - clad Himalayan peaks girdled with thick forests, the holy Ganges murmuring on its zig-zag course and glooming and glancing as it flows fast, the green fields, the soaring birds and their sweet chirping, the Divine glory, the perennial fountain of overflowing joy. Dive deep my mind, deeper still, my beloved one and merge thyself in the ocean of Sat - Chit - Ananda.

11. Garb thyself with the purity of mind and heart. Adorn thyself with the precious jewels of Viveka (discrimination), Vairagya (dispassion), contentment, Brahmacharya (continence), self-control, love, truthfulness, wisdom and unselfishness.

Dear me ! cling not to the pleasures of the senses. Hanker not after money, name, fame,etc. Be perfectly unattached to men and women, friends and relatives. For, there is no reality in all these things. They are all impermanent and liable to change. Beloved one ! God alone is Real. Stick to Him, embrace Eternity and enjoy Eternal Life and Eternal Bliss.

12. When a house is on fire, the owner forgets everything, even his own bodily comforts, and directs all his efforts to putting out the fire and saving his house and all it contains. Likewise is, O man ! thy life on fire — the fire of Kama (lust), Krodha (anger), Lobha (greed), Moha (infatuation), Mada (pride) and Matsarya (hatred). Therefore, turn thee thy mind towards God, put forth thy best efforts and energy to obtain the water of the grace of God to extinguish this fire. Discard everything that stands in the way of God-realization. Forget everything but God; become mad after Him and save thyself.

13. The connections subsisting (i) between a faithful wife and a loving husband, (ii) between a loving father and a dutiful son, and (iii) between a selfless mother and a devoted daughter are all insignificant when compared with the hallowed connection that should subsist between a Guru and his disciple. A mundane or worldly connection comes to an end with physical death but a spiritual connection is an Eternal one, bacause it deals with God and life Eternal. It is said that the Guru is Brahma, Vishnu and Maheshwara, all in one. He who takes his Guru as a mere mortal can never make any spiritual progress, for he lacks real faith in the words of his

Guru and, consequently, cannot walk along the path chalked out for him. But who can be a Guru? Who is the fit person to hold that position ? Surely, only the man who has come face to face with the Supreme Reality. It is he only who is fit to bear that responsibility. The man who realizes God becomes God Itself. For, the mind has neither colour nor shape of its own and takes the form and colour of the thing it constantly thinks of. When a man thinks of God, Its Might, Its Glory, Its Purity, etc., his mind takes the form of the Might, Glory, Purity, etc., of God. A disciple should, therefore, have infinite faith in the words of his Guru, and love, adore, and revere him. He should be prepared to lay down even his life for his Guru, if necessary. The Guru, in turn should look upon his disciple as his own child and, ever jealous of his welfare, he should guide and correct him with loving care and tenderness full of compassion.

14. THE DAWN!

The bright morning star is up. The gentle, cool, fresh and invigorating morning breeze is blowing freely. Darkness is fast disappearing. The night birds and the animals of prey are slinking to their dens and places of hiding. The gay, beautiful birds are on the wing

twittering merrily. The cock is crowing. The crows are cawing on the house - tops. The lotus which closed with the sun' set is now opening. The freshly opened roses bedecked with dew are merrily fluttering in the breeze. After a tender kiss the breeze robs them of their fragrance and spreads their sweetness all around. The humming bees catch the sweet scent and make a mad rush at the flowers. The gardener in his garden, the husbandman in his fields, the student with his books, the priest on the bank of the Ganges, the Saint in his meditation, the baby at the mother's bosom, are all busy, indeed. Lo ! the clear Eastern horizon, tinged with a golden hue, is heralding the dawn of another bright day. Behold ! how the golden hue changes into bright red and there bursts forth a blazing ball of fire. The redness vanishes and the ball of fire gets higher, smaller but brighter and mountains, rivers, fields, cities, in fact, all things on earth stand bathed in its shine and glitter.

15. Strength is what we need. Strength is life; weakness is death. Strength of mind, strength of body and strength of character are great virtues. Weakness is the greatest sin. Strength leads one to eternal happiness and bliss; weakness makes one suffer eternal perdition.

A weak man can never reach his Goal. It is the bravest and the strongest alone that can attain It. The spiritual path is very long and tedious, and requires infinite patience, perseverance and strength on the part of a Sadhaka. For lack of these qualities, many give up making effort, forsake the path and miss their Goal.

If a man continues thinking of his past sins, miseries and weaknesses, he makes himself weak, sinful and more miserable. On the contrary, if he summons up courage and constantly thinks of and lives in high ideals, noble thoughts and strength - giving objects, he becomes strong and great before long. Hence, always aspire after noble things. Pitch your ambitions very high and cherish ennobling and strength - giving thoughts. Discard weakness at all costs and be strong with all your might to enjoy life and Bliss Eternal.

It is perfect character that makes a real man. An adamantine will - power is absolutely necessary to build up character. And such a will-power can be obtained only through Brahmacharya. Brahmacharya is strength; it is power; it is the very essence of life. Through Brahmacharya alone can one solve the problem of life,

gain infinite strength and spotless character and, finally, attain the Goal of ETERNAL BLISS.

16. There is only One Supreme Reality. It is thy Own Self. Arm thyself with knowledge to dispel thy ignorance and then thou shalt know thy own True Nature. Destroy the ego and eradicate all desires. Be a master of thy senses and the mind. Perfect desirelessness and living constantly in the thought of Self is Moksha (Freedom). Knowledge (Wisdom or Vijnana) alone brings liberation. Ignorance is the cause of all evils, desires are at the root of ignorance and ego is the root cause of desires. It is on account of this ego idea that this Samsara (the world of names and forms) seems to exist. Cast away the ego idea and thou wouldst be free from all desires and wouldst enjoy perfect Peace and Bliss.

In a dream, the dream - world appears to be real and one weeps or laughs according to the nature of one's dream. But, when one wakes up the dream - world and its objects vanish and the waking - state - world appears to be real. When one enters into the deep, dreamless-sleep - state, the waking - state world and the dream - world both vanish. Again, all these three states of existence of a human being vanish

when one attains *Turiya - state* (Transcendental-state). Then, what remains is only the One Thing, i. e., the Ocean of Consciousness by Itself. Thus, this world of names and forms is nothing but the creation of one's own mind steeped in ignorance. These names and forms are constantly changing. They have a beginning and an end, too. The Real Thing, the Substance behind all the names and forms, is the same. That is One only without a second. If we remove these names and forms from the world, what remains is God and God alone. There has been only this One Thing throughout eternity and It has not become many.

The mind, coming in contact with the senses and their objects, becomes impure and forgets the real nature of the Self. Due to ignorance (ignorance is also in the realm of the mind) the impure mind becomes the cause of bondage and its purity alone brings back liberation. For, the ideas of bondage and liberation also are both in the sphere of the mind only. The Self which is ever pure, holy, perfect, unchangeable, all-pervading, birthless, decayless and sexless is not at all bound by anything. And an Ever-Free Thing knows no bondage nor liberation either.

OM SHANTIH ! SHANTIH !! SHANTIH !!!

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BOOK-OPINIONS

May I thank you for these three weeks in the country, for I was in your company (the book's contents) every day and quite absorbed in it !! *It is a most wonderful book !* [THA PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI] I cannot think of any book with a more valuable knowledge in its kind for a spiritual seeker, it seems to be the very foundation of the work to be done by Sadhakas and the grounds for it, everything put in a strictly scientific way. It opens up too some new vistas for physicians and scientific research in psychology.

—*Miss Anne Lise Dresler,*
Copenhagen, Denmark. [EUROPE]

The books are so much a part of me that I shall treasure them as the words of a holy man who knows the Way of Life and shows them to all who want to know of it. The need for book like Swamiji's will be felt by all who are in the midst of a tumultous life and see in holy life a succour.

—*Professor William E. Hookens, Jubbulpore,* (INDIA).

"THE SECRETS OF MIND-CONTROL"

By

SWAMI NARAYANANANDA

Pages 289—Crown 8-V.O. Hard Board & Jacket

[Rs: 6/–, Shs: 12/– $ 2/– only]

REVIEW BY : "TRIBUNE"—AMBALA. (INDIA)

"There is no limit to the powers of human mind. Fortified with integrated concentration—by focusing all powers of the intellect and complete surrender to the Divine Power—man can attain a state of enlightenment when Nature freely reveals her secrets to the devotee". –*Author*.

Himself a practical *yogi*, the author has summed up the problem of mind-control by prescribing for the aspirants for spiritual progress to cultivate the habit of keeping the mind calm, peaceful and unruffled by waves of thoughts and desires.

Some useful advices and cautions embodied in this book are enunciated herein below :

By purity of conduct and through balanced living one may attune himself for a state of peaceful repose and tranquillity of disposition - including immobility under stress of worldly cares. It is possible to attain such a condition of equipoise without renouncing worldly ties and objects. Try to cultivate a temper for keeping aloof from and unaffected by surroundings. A

spiritual equilibrium of such distinctive could be built-up through sustained and proper training—cultivation of a habit of disinterestedness and absolution from *mundane* entanglements.

One need not hike to the jungle for such advance. By all means love mankind, serve the poor, tend the sick, feed the hungry, cloth the naked—attend to worldly duties and obligations but take care not to embroil yourself with the objects of your cares. It is only when emotions of attachment, of revulsion assail a person that a person's '*manokosh*' (mental body) is disturbed : and heart is thrown into spasmodic contractions and dilations —circulation of healthy blood is impaired—nervous debility is accelerated and the processes operating for longevity are adversely affected.

WILL POWER : Sustained will - power is essential for the attainment of '*Samadhi*'. Endeavour to progressively subdue the ego—eradicate demeaning desires—practice restraint over '*indriyas*' (the five senses) - prolong spans of and practice for concentration—practice '*brahmacharya*' (continence and celibacy) in thought, speech and deed: -all these are some of the essential steps for building strong will - power.

Practice '*mouna*' (silence) for some period every day: avoid *tamasic* (exciting) diet—learn to bear the ups and downs of life with equable temperament : dive deep in the '*mantra jap*'. These are useful aids.

The mind and the soul are formless and colourless objects. They respond to adopt the form and colour of

the thought objects. As you think, so you become. Meditate on the glories and the Might of the Almighty God. And, you will by degrees visualise the immanence of the Divine Light within yourself.

ASANA : A steady and firm '*asana*' (posture) is essential for proper concentration. A scientifically correct posture helps to strengthen the nervous system—develop agile intellect - encourage nimbleness of physical movements - vivify elasticity of limbs--and promote mind control. To attain, *asana - siddhi*' (correct posture), one should try to sit perfectly erect during meditation, keep head and chin fully drawn - up - build the habit of contracting the anus upwards and push the chest well forward.

BIJ MANTRA—JAP :

The primordial '*mantra*' for meditation is "OM (AUM)". OM is the essence of the four Vedas. It is emblem of the Creator. The Universe has its origin in OM. The religious ceremonies and worship begins--is continued--and fulfils itself in OM. It is the cosmic sound that vibrates in the soul of the *yogis*. OM is inseparable from the Brahman.

It is for this virtue that the '*Upanishads*' and the '*Bhagwad Geeta*' have chanted : "The knower of OM becomes one with the *Brahman* (God).

To be propitious, the *mantra - jap's* should overshadow the mind and soul all the time - whether one is eating, drinking, walking, resting or sleeping. Conscious of its purport, the devotee should try to feel and recite the *jap's* with heart beats.

In the transcendental state of meditation, known as '*Nirvikalpa Samadhi*', all desires and thoughts are dissolved in the limitless ocean of Universal Consciousness. The individual entity of the devotee is merged in the God - Head.

Sustained - unvarying - meditation is needed to attain this state. With the progress of the practice, cognition ('*Gyana*'), emotion and volition - all - are integrated and united with the *Brahman*. Such a state heralds the enli venment of the '*Kundalini Shakti*' and the *Bhakta* begins to feel the effulgent Divine Light aglow in him. All thoughts and desires get automatically stilled.

The subject is much too vast - and profoundly abstruse—to admit of full elucidation in a short review. The book is a masterpiece on incorporeal metaphysics and betoken's *Swami Narayanananda's* marked spiritual attainment. May God bless him.

"Swami Narayanananda needs no introduction to the lovers of theology : his original and substantial contributions to Yoga, Psychology, and Vedanta have gained for him an enviable fame."

–National Herald–Lucknow. (India)

"The students of my *Tantra* class find Swamiji's : "THE PRIMAL POWER IN MAN" immensely helpful. They feel that the book is not a mere account of secondhand information but an outcome of personal spiritual realization."

–Doctor Haridas Chaudhuri,

Director: CULTURAL INTEGRATION FELLOWSHIP

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BOOK OPINION

Your books are excellent and seemingly first hand information from experience and expressed in the shortest direct form. I admire this very much. This is contrary to most or nearly all books to my knowledge dealing with the subjects you cover in your books on the American-market to day which go around and around under sign, symbol, hieroglyph or enigma and when you get through you are left still very much in mid air more puzzled than you ever were before.

Professor W.F. Rosenberg,
SAN ANTONIO. (U.S.A.)

The theory of 'Ojas Shakti' sketched by Swami Narayanananda is surely relevant to a paper emphasising the connection between sexual energy and higher psychic states that Dr. Hereward Carrington read at an International Congress that met some years ago at Copenhagen. It also invites comparison with the theory of mental 'homeostasis' put forward by the analyst Samuel Lowy. Lowy suggests that following successful repression in one field (say aggression or sexuality) there is an increase of productive potentiality in other spheres. Swami Narayanananda's book is a pointer to the vast fields which have yet to be ploughed.

THE MYSTERIES OF MAN, MIND AND MIND - FUNCTIONS

(By : Swami Narayanananda)

Price Rs. 12/- Foreign. Shillings. 24 or $ 3·50

REVIEW BY : "HINDU", Madras. (INDIA)

The widespread demand in the world to-day for more information about the theory and the practice of Raja-Yoga has not been met by all the books on the subject that have come tumbling into our laps. What makes Swami Narayanananda's book a valuable addition to the literature is the attempt to disclose the relevant experiences behind a difficult terminology by somebody who has been treading the path of Yogic discipline for the last twenty-five years. Accepting the traditional scheme of classifying experiences into Jagrata ('waking-state'), Svapna ('dream-state'), Sushupti ('dreamless sleep state'), and Turiya (transcendental-state), the author works in many fine details about unconscious and subconscious states. Various modifications of the 'mind-stuff' or Chitta are described and practical suggestions for averting undesirable thoughts and emotions are thrown out. The theory of Kundalini Shakti expounded by the author in his previous volumes is made pivotal to the discussion. Even a partial ascent of the Kundalini into the 'head-centre' is said to bring with it inspiration in such domains as art and literature. Inspiration, however, stops short of intuition or Emancipation which is here described as the complete ascent of the Kundalini. [P.T. Back]

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